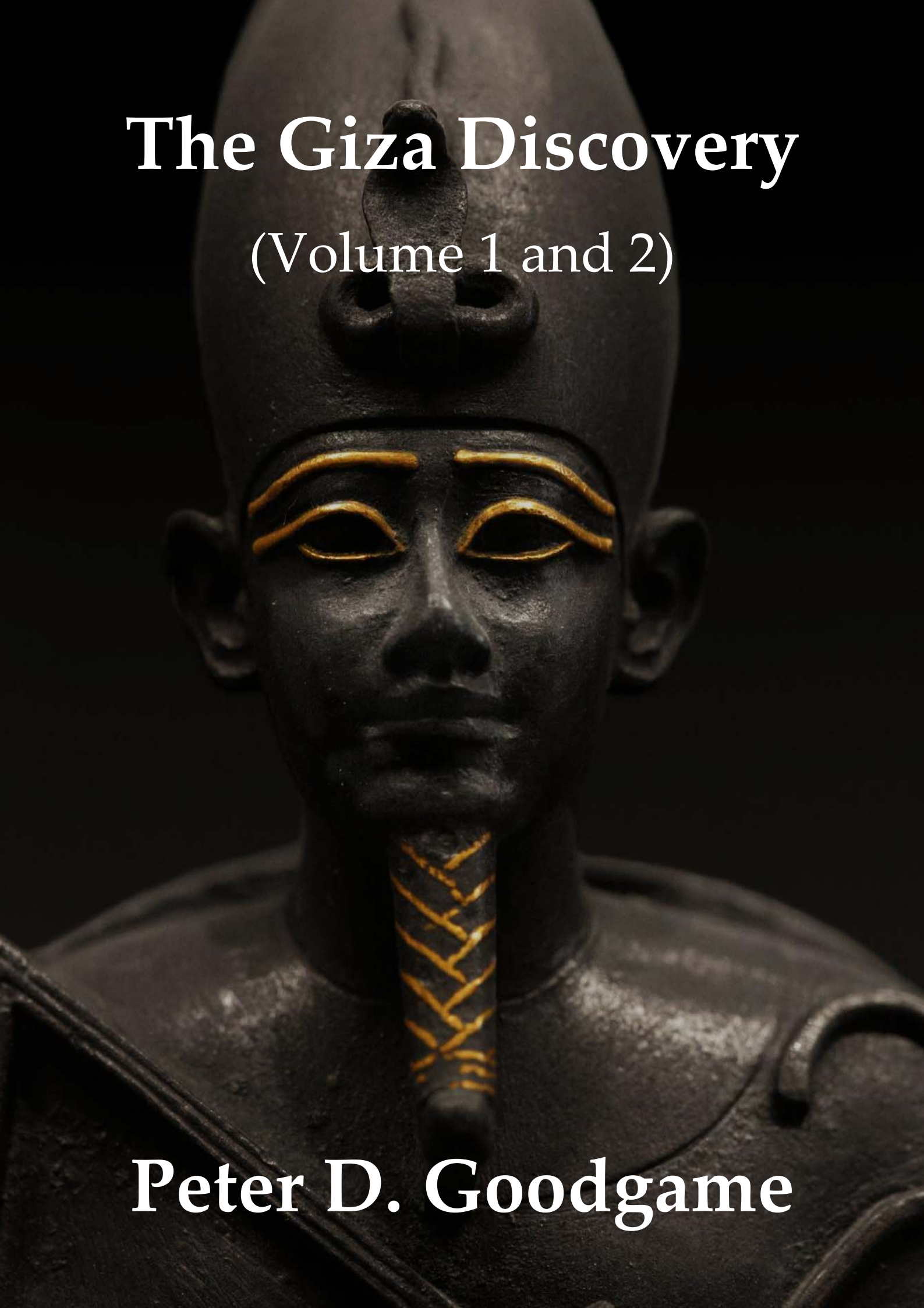
The Giza Discovery

(Volume 1 and 2)



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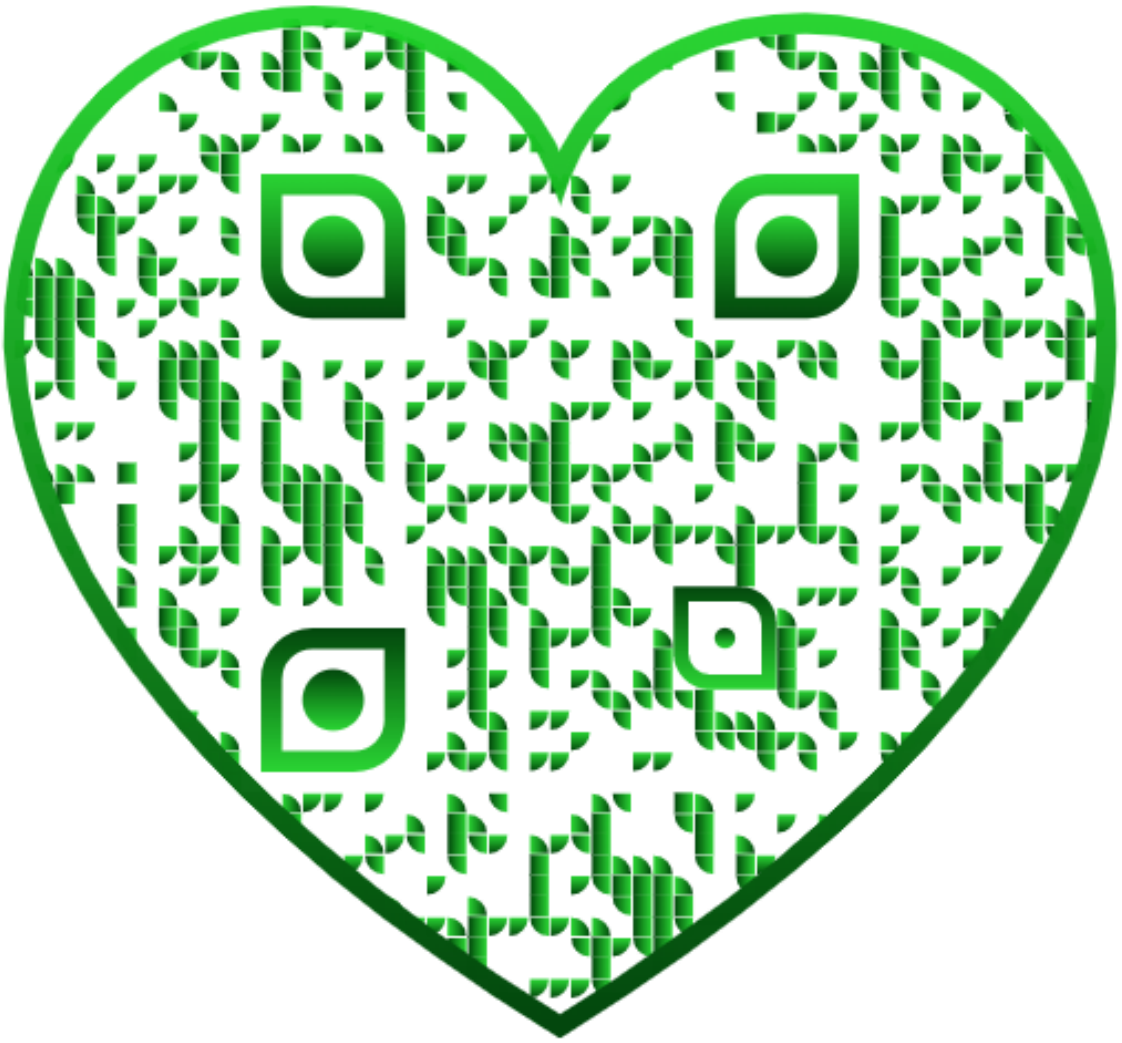

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1 The Search for the Hidden Tomb

"I really personally believe that the secret chamber of Khufu is hidden inside the pyramid."

Zahi Hawass, from a lecture in Philadelphia, Pennsylvania, in early July of 2005

In October of 2005 the world will witness another serious effort to uncover some of the mysteries that lay buried under the rock and sand at Giza. There is a very good possibility that this effort will not be in vain, and that it will result in the greatest archaeological discovery *ever made in the history of mankind.* This series of articles will explain what that discovery might be and, more importantly, what that discovery could mean for the world not only archaeologically and historically, but spiritually as well.

The major components of the Giza complex include the the three major pyramids and also the enigmatic massive stone statue known as the Sphinx. The Great Pyramid, the largest of the three main pyramids, was the first built and is also the last remaining of the Seven Wonders of the ancient world. It is a well-established fact that the Great Pyramid was built by King Khufu, of Egypt's Fourth Dynasty, whose reign began around approximately 2500 BCE. What is not an established fact, although it is the common explanation, is that Khufu built the Great Pyramid to be his own personal burial chamber. That was not the purpose of the Great Pyramid—the truth is much more interesting.

Zahi Hawass himself explains that the Giza Plateau was known by the Egyptians as the *"**House of Osiris, Lord of the Underground Tunnels.**"* [1] So if we want to understand Giza and the Great Pyramid we must understand the ancient Egyptian god Osiris, rather than focus on Khufu the king who was merely tasked with initiating the construction of this enduring monument. To begin this story we will go back to 1998, when Dr. Hawass had just made what he called his greatest discovery, a discovery that definitely *did* concern the Egyptian god Osiris.

You may be asking, 'Who is Dr. Zahi Hawass?' Well, his official titles are 'Secretary General of the Supreme Council of Antiquities of Egypt' and 'Director of the Giza Pyramids Excavation.' In other words, Dr. Zahi Hawass is the top man in charge of Egyptian antiquities. Nothing happens archaeologically in Egypt without his approval and signature, and nothing happens in Giza without him usually being physically present, either personally directing the research or excavation or else observing with a keen and critical eye.

The Hallway of Osiris

Back in November of 1998 Hawass made a discovery that he relates here in his own words, as taken from a press release at the time [2]:

"I have found a shaft, going 29 meters *[95 feet approximately]* vertically down into the ground, exactly halfway between the Chefren Pyramid *[the middle pyramid]* and the Sphinx. At the bottom, which was filled with water, we have found a burial chamber with four pillars. In the middle is a large granite sarcophagus which I expect to be **the grave of Osiris, the god...** I have been digging in Egypt's sand for more than 30 years, and up to date this is the most exciting discovery I have made... We found the shaft in November and began pumping up the water recently. So several years will pass before we have finished investigating the find."

Zahi Hawass believed at the time that he had found the burial place of **Osiris the god** and he referred to this as the greatest discovery of his entire career. This discovery eventually became known worldwide and the FOX television network broadcast a special program on March 2, 1999, entitled "Opening the Lost Tombs: Live From Egypt." The special was a huge success for FOX as far as ratings were concerned, but as far as the academic world was concerned it was a travesty and an embarrassment both to archaeology and to Egyptology, despite what appeared to be the good intentions of Zahi Hawass. [3]

The so-called grave and sarcophagus of Osiris was eventually explained by Hawass as being "symbolic," probably having been used for initiatory and/or ritual purposes as a part of Egyptian religion, and dating to 2000

years *after* the building of the pyramids (665-525 BC).[4] In any case, the shaft in which it was located did open up previously unexplored tunnels, but the world is still waiting for Hawass to make a public presentation documenting where these tunnels go, how extensive they are, and what they lead to.

This story is not dead but it has been quiet for some time now. To examine it further readers may click to an excellent series of articles written by Nigel Skinner-Thompson called "The Shaft, The Subway & The Causeway," or they may click to an article entitled "Ananda in the Hallway of Osiris" which contains a first-person account of what the tunnels and chambers contain and a number of color photographs.

From this adventure we can deduce that Zahi Hawass maintains a belief that Osiris was in fact a historical figure and that his grave, and possibly his mummified body, must still exist somewhere within the Giza complex. What is also clear is that, for some unknown reason, Hawass wants to make sure that when this tomb is found the whole world will be able to watch when its contents are *revealed*.

The French Initiative

From past excitement concerning the possible discovery of the tomb of Osiris we now direct our attention to current excitement regarding the "tomb of Khufu."

From September 6-12 of 2004 the 9th International Congress of Egyptologists met at Grenoble, France. This conference included a presentation given by two French researchers who publicized their theory (and book) that structural anomalies suggested the existence of a hidden chamber *within the Great Pyramid itself*. Gilles Dormion and Jean-Yves Verd'hurt admit to being amateurs in areas such as Egyptian history, culture and religion, but their specialty is in the field of architecture and their method has achieved success in the past when they were able to locate two previously unknown chambers in the Meidum Pyramid to the south of Giza.

Dormion and Verd'hurt's theory is that this hidden chamber exists underneath the Queen's Chamber at a symbolic location at the *very heart* of the Great Pyramid. As evidence for it they argue that the hole in the floor of the niche in the east wall of the Queen's Chamber was used to pass ropes through to install what are called "portcullis blocks" which are used primarily to block the entrances and exits of chambers or passageways.

Their theory appeared to have been confirmed in September of 2000 when ground probing radar was used on the floor of the Queen's Chamber revealing a passageway or void 3.5 meters below. Dormion and Verd'hurt also provided evidence that the paving stones of the Queen's Chamber had at one time been removed to gain access to this alleged passageway, which is illustrated in an article located **here**. [5]

Dormion and Verd'hurt appear to have gained the support of much of the French Egyptological establishment, including Jean-Pierre Corteggiani of the French Institute of Oriental Archaeology in Cairo, and Nicolas Grimal the head of Egyptology at the Collège de France. Grimal even wrote the preface to their book ***La Chambre de Chèops*** (*The Chamber of Cheops)*, writing that their ideas may lead to "without doubt, one of the greatest discoveries in Egyptology." [6]

While this French initiative appears to have both solid evidence and high-level backing on its side it will inevitably go nowhere without the support of Dr. Zahi Hawass. To test their theory the French team has been lobbying for permission to drill through the floor of the Queen's Chamber and Zahi Hawass, who attended the Grenoble conference and listened to the presentation, refuses to allow this.

There are a couple of reasons why Hawass is opposed to the French initiative. In the first place, Dormion's theory is based on the idea that the Egyptian builders of the Great Pyramid were incompetent and that the location of Khufu's Tomb had to be changed from the King's Chamber to underneath the Queen's Chamber because the pyramid exhibited signs of structural failure as it was being built. This possibility does not appeal to Hawass, who happens to be an Egyptian himself, and neither does it appeal to the other two individuals consulted by Hawass,

Mark Lehner of the USA and Rainer Stadelmann of Germany, who Hawass considers to be the top experts on the Great Pyramid.

The other reason that Hawass refuses to allow the French initiative to move forward is because he wants to focus on his own theory of where this hidden "tomb of Khufu" might be found within the Great Pyramid.

The Hawass Initiative

The current theory that Hawass holds regarding the location of the "Hidden Chamber of Khufu" traces back to the 1992-93 **UPUAUT PROJECT** led by Rudolf Gantenbrink. This was the project in which a robot was sent up the two anomalous shafts that project up and out, north and south, from the Queen's Chamber. On March 22, 1993, this robot made its way to the end of the southern shaft, 210 feet up and 54 feet from the surface of the pyramid, where it found what looked like a stone door fitted with metal handles. Subsequent testing showed that this "door" was only about three inches thick.

The discovery of a "door" at the end of the southern "star-shaft" created a storm of media attention and debate, but nothing was done about it until 2002. That was when another TV special was set up, funded by the National Geographic Society and broadcast live, as before, by the FOX TV Network on September 16, 2002. The world watched as a robot ascended the shaft to drill a tiny hole through "Gantenbrink's Door" after which a camera was inserted offering pictures of the other side. What it showed was simply the end of the shaft in the form of a rough hewn block, this time without metal handles. The robot was also able to successfully ascend the northern shaft and it found another smooth stone "door" with metal handles. However, in this case a decision was made not to drill through the "door."

To bring this story up to date we must go to the University of Pennsylvania's Museum of Archaeology and Anthropology where Zahi Hawass gave a lecture in early July of 2005. According to a report carried by The Daily Star, this was when Zahi Hawass voiced his confidence that *"the secret chamber of Khufu is hidden inside the pyramid."* [7]

Hawass explained that his hopes lay in what is beyond the "end" of the Queen's Chamber's southern shaft, and what is beyond the "door" of the northern shaft. According to Hawass, in October of 2005 a robot built by the University of Singapore will be sent up the shafts to drill through both of these blocks. This time, to avoid any major disappointment as before, Hawass says that the drilling will not be broadcast live, but the results will be announced in a press release. However Hawass did explain that "**If something interesting is discovered, we're going to show it to people all over the world.**"

At the same time that the drilling is taking place in the Great Pyramid there will also be a team from Birmingham, England, performing radar mapping at select locations on the Giza plateau. Perhaps this has to do with the new tunnels that were opened up with the discovery of the so-called "Tomb of Osiris"?

The Giza Wall

Whatever may be in store for Giza this October, it appears that Zahi Hawass and the Egyptian authorities have been preparing for something big. In 2002 construction began of a massive concrete security wall to surround the Giza plateau which, for reasons unknown, also extends into the empty desert to encompass a total area of about eight square kilometers. Egyptologist and mystic J.J. Hurtak comments on this wall saying that such a wall was never needed for tourists, but can only be in preparation for a major discovery [8]:

"The psychological reality of guards stationed as sentries at intervals along the entire wall carries the intrigue of a major feature film set, designed for the few experts who are to find an underground sphinx or obelisk, or a connection between Osiris and the constellation of Orion, rather than an open-door feature for thousands of well-behaved international students of history and archaeology who have never needed to be extensively controlled."

It is now 2005 and this wall must now be almost certainly complete. What kind of event could possibly be scheduled to demand such a high

level of security and safety? What kind of discovery could possibly be expected?

It is interesting that Hurtak referred to the possibility of finding evidence connecting Osiris with Orion. This connection is something that is well-known to many researchers of the religion and history of ancient Egypt, but it is still unaccepted within the mainstream academic community of Egyptology. In the next article we will examine why this connection is important and we will argue that the Great Pyramid of Egypt, if it was indeed built as a tomb, is more likely to contain the mummy of Osiris, rather than that of Khufu the builder of the pyramid.

Postscript:

2005 has passed and there has been little activity regarding the search for the hidden chamber. However, in a December 12, 2005 interview Dr. Hawass remained unshaken in his expectation that it will be found. Whether it exists near the top of the Great Pyramid or not remains a matter of debate. Perhaps it exists in the heart of the pyramid as argued by Dormion and Verd'hurt, or perhaps there is indeed a 250-foot high chamber near the base of the pyramid as alleged by independent researcher Larry Dean Hunter. Read on to learn how this discovery, whether it occurs as soon as 2006 or as late as 2012, will be remembered as the greatest archaeological discovery ever made in the history of mankind.

Footnotes

1. http://www.towers-online.co.uk/pages/shaftos1.htm

2. From a newspaper article entitled "Sandpit of Royalty" by Dorte Quist taken from http://phoenix.akasha.de/~aton/HO-OSIRIS.html

3. See this page for two critical reviews:
http://www.csicop.org/cmi/reviews/opening-lost-tombs.html

4. *Secret Chamber: The Quest for the Hall of Records*, Robert Bauval, 1999, p.83

5."A Secret Chamber in the Great Pyramid?" :
http://www.cite-sciences.fr/francais/ala_cite/science_actualites/sitesactu/question_actu.php?langue=an&sommaire=1&id_article=3343

6. "Secret Chambers of the Great Pyramid of Khufu" by Jimmy Dunn:
http://www.touregypt.net/featurestories/pyramidchambers.htm

7. "The Great Pyramid may still contain Khufu's intact pharaonic tomb" by Kyle Cassidy:
http://www.dailystar.com.lb/article.asp?edition_id=10&categ_id=4&article_id=16740

8."New Walls Encircle Pyramidal Complex at Giza" by Dr. J.J. Hurtak:
http://www.initiation.cc/Giza_Update/giza_update.html

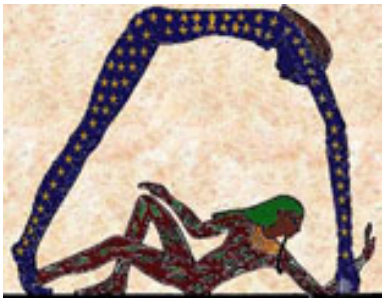
2 The Myth and Religion of Osiris the God

"Glory be to thee, Osiris Un-nefer, the great god who dwellest within Abtu (Abydos), thou king of eternity, thou lord of everlastingness, who passest through millions of years in the course of thine existence. Thou art the eldest son of the womb of Nut, and thou wast engendered by Seb, the Ancestor... Let thine heart, O Osiris, who art in the Mountain of Amentet, be content, for thy son Horus is stablished upon thy throne... He leadeth in his train that which is, and that which is not yet... he is exceedingly mighty and most terrible in his name 'Osiris'; he endureth for ever and for ever in his name of 'Un-nefer.' Homage be to thee, O King of kings, Lord of lords, Ruler of princes, who from the womb of Nut hast ruled the world and the Underworld. Praise be unto thee, Osiris, lord of eternity, Un-nefer-Heru-Khuti, whose forms are manifold, and whose attributes are majestic... thou guide of the Underworld, whom (the gods) glorify when thou settest in the night sky of Nut... Those who have lain down [i.e., the dead] rise up to look upon thee, they breathe the air and they look upon thy face when the disk riseth on the horizon; their hearts are at peace inasmuch as they behold thee, O thou who art Eternity and Everlastingness."

"Hymn to Osiris" from the Egyptian Book of the Dead (c.1400 BC)

When the pyramids of Giza were built by pharaohs of the Fourth Dynasty (circa 2600-2500 BC) the center of Egyptian religion was located at the city of Anu or Iunu, later known to the Greeks as Heliopolis the "City of the Sun." This religious capital was located on the opposite side of the Nile from the Giza plateau about twelve miles to the northeast. The pyramids were built as a religious monument and if we are to fully understand them we must first have a basic understanding of Egyptian religious beliefs at the time.

Egyptian Religion



According to what is called the Ennead System of creation, which was developed and promoted from Heliopolis, there were nine major gods at the head of the Egyptian pantheon. The chief god was **Atum**, also known as Ra or Re. It was he who emerged alone out of the primordial nothingness and he was represented and worshiped as the sun. The next stage was Atum's creation of the elements 'air' and 'water,' deified as the god **Shu** and goddess **Tefnut**. From this union came the next generation of Egyptian divinities who were the god **Geb** (also known as Keb or Seb) who represented the earth, and the goddess **Nut** or Nuit, who was a deification of the sky and the heavens. This pair, the sky and the earth, were eventually separated as the picture shows, with the canopy of the heavens arching over and covering the prostrate earth.

It was from the union of Geb and Nut that Egyptian history began, because prior to their separation Nut became pregnant and gave birth to four children: the brothers **Osiris** and **Set**, and the sisters **Isis** and **Nephthys**. According to ancient Egyptian accounts from every era Osiris was the very first king of Egypt who ruled wisely and compassionately in a primordial Golden Age referred to as *Zep Tepi*—the "First Time."

The Myth of Osiris

The story of the life and death of Osiris is related in the myth called "The Legend of Osiris and Isis." This myth is recounted in bits and pieces throughout Egypt in hieroglyphic inscriptions, in papyrus funerary texts, and in paintings and sculptures, but it was not set down in a complete modern literary form until the Greek writer Plutarch summarized it in the first century AD. [1]

Briefly, according to this version of the myth, when Osiris appeared the land of Egypt was in chaos and the people lived as ignorant barbarians. Osiris civilized the Egyptians and brought order to the land by teaching them agriculture and writing, by giving them a code of laws, and by

instructing them in the proper worship of the gods. After his great success in the land of Egypt Osiris set out on a journey to civilize and bring order to the entire earth. While he was gone his sister/wife Isis ruled in his stead, while his jealous brother Set plotted how to get rid of him and take over his throne.

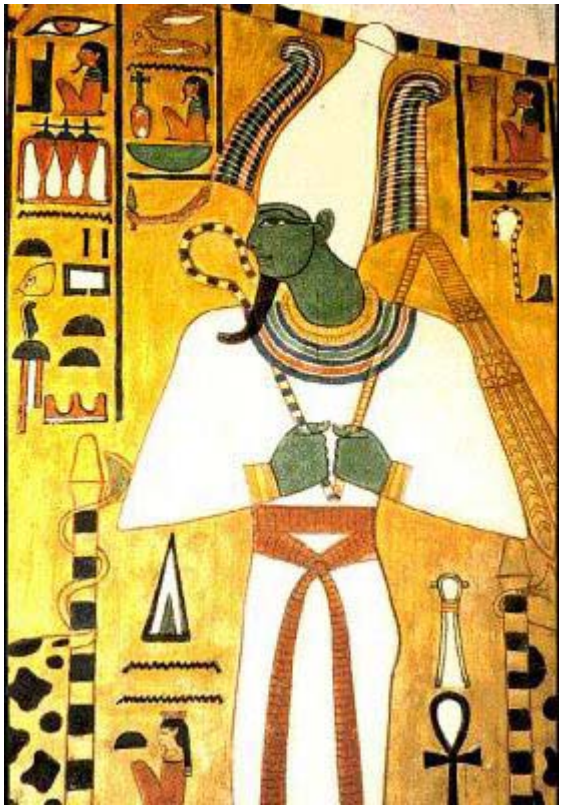
During a return visit to Egypt Set held a banquet in Osiris' honor. He had secretly measured Osiris' body and had fabricated a beautiful chest to his exact specifications. During the party this chest was brought out and admired by all. As if in fun Set remarked that he would give this beautiful object to whomever could fit perfectly inside it. Everyone at the party tried to fit inside, but only Osiris fit perfectly, and then when he was inside Set, along with ***seventy-two fellow conspirators***, slammed the door of the chest shut and fastened it with nails and molten lead. They then carried the chest out and tossed it into the river, whereupon Osiris drowned and the chest was carried out to sea.

Eventually this chest came to the shore near Byblos, where the ocean-side shrubbery grew up around it and covered it. This shrubbery grew thicker and thicker so that it appeared as a tree trunk, after which it was cut down, with the chest hidden inside, and installed as a pillar in the court of the local king. After a series of miraculous events Isis eventually found the chest, recovered the body of Osiris and brought it back to Egypt where she hid it. Unfortunately, while out hunting one night the evil Set came upon this chest, discovered the body of Osiris, cut it up into fourteen pieces and scattered them throughout the land. Isis then went throughout the land to recover these pieces, setting up a shrine or tomb for Osiris at each place. She found every piece of Osiris except for the phallus and magically put him back together again. In place of the phallus she created an artificial one and consecrated it to the gods, after which she copulated with Osiris and became pregnant. The body of Osiris was then mummified and buried at an undisclosed location, which is the first historical or mythological reference to the practice of mummification. Osiris was the world's very first mummy, which is an important fact to remember.

The son born to Isis from Osiris was named Horus and he was raised to adulthood in secret. The spirit of Osiris would often visit his son,

instructing him in warfare and in the proper way to rule as a king. Horus gradually became skilled and knowledgeable enough to challenge his uncle Set, and faced off against him in a number of epic battles. Horus eventually overcame Set militarily and then also legally, when the Council of the Gods gave Horus the authority to rule over the whole land of Egypt. Osiris was also rewarded for the virtue that he displayed in his life by being transformed into a god and given authority as the Judge of the Dead and Ruler of the Underworld. From then on every king of Egypt was known as a descendent of both Horus and Osiris.

The Symbols of Osiris



In Egyptian art Osiris is almost always depicted as a figure who is **mummified** in white linen from his neck down, with only his arms or hands unbound. He is usually shown wearing the white crown—the *hedjet*, which is the crown that always refers to Upper Egypt (southern Egypt). There was also a red crown—the *deshret*, which was usually reserved for Lower Egypt, and there was also a double crown—the *pschent*, which symbolized the wearer's authority over both Upper and Lower Egypt. Osiris almost always wore the White Crown, and rarely the Red Crown, but Horus was often pictured wearing the Double Crown.

Osiris is also depicted with green skin, which Egyptologists explain as a reference to the fact that he is *dead*, or as an allusion to his role as an agricultural god. Osiris is often shown holding a crook or hooked staff and a flail. The crook was a shepherd's tool, while the flail was used as a threshing tool in agriculture. These became symbols of royalty and were

adopted by pharaohs down through the ages, including King Tutankhamen. [2]

Images of Osiris are also often accompanied by the hieroglyphic symbol known as the *ankh*, which looks like a cross with a loop at the top, as shown at the bottom right of the picture. This hieroglyph is the ancient Egyptian symbol meaning "life," and it was used in the case of Osiris, as with the Cross of Christianity, to refer to life after death and eternal life. Another symbol used in connection with Osiris that had the same connotation was the *Bennu* bird, or phoenix, the legendary bird of prey that dies a fiery death but is always reborn from the ashes. Some accounts state that this bird first emerged from the heart of Osiris, while others equate the *Bennu* bird with the soul of Ra-Atum. As we will continue to show, the theme of "Resurrection" is a constant companion to the figure of Osiris.

Another important symbol for Osiris is the constellation Orion. As Part 1 explained, this is a connection still debated within the field of Egyptology, yet the evidence seems to be clear. Below are translations of several inscriptions that date to approximately 2175-2350 BC. They are the earliest references to Osiris in existence and they clearly connect the god with the constellation Orion:

Utterance 219:
"In your name of Dweller in Orion, with a season in the sky and a season on earth. O Osiris, turn your face and look on this King, for your seed which issued from you is effective."

Utterance 442:
"This Great One has fallen on his side, he who is in *Nedit* is felled. Your hand is taken by Ra, your head is lifted up by the Two Enneads. Behold he has come as Orion, behold, Osiris has come as Orion... O King, the sky conceives you with Orion, the dawn-light bears you with Orion. He who lives, lives by the command of the gods, and you live. You will regularly ascend with Orion from the eastern region of the sky, you will regularly descend with Orion into the western region of the sky..."

Utterance 466:
"O King, you are this great star, the companion of Orion, who traverses the sky with Orion, who navigates the Netherworld with Osiris; you ascend from the east of the sky, being renewed at your due season and rejuvenated at your due time. The sky has born you with Orion, the year has put a fillet on you with Osiris, hands have been given to you, the dance has gone down to you, a food-offering is given to you, the Great Mooring-post cries out to you as (to) Osiris in his suffering." [3]

These inscriptions are part of the Pyramid Texts which are an important key to unlocking the mysteries of Egyptian religion, the origin of Dynastic Egypt, and the historical identity of Osiris—the man who became a god.

The Pyramid Texts

The three main pyramids of Giza were built during Egypt's **Fourth Dynasty** (c.2600-2500 BC) and they are curiously devoid of any kind of ritualistic hieroglyphic inscriptions. Less than two hundred years later another major pyramid complex began to be built at Saqqara, about ten miles southeast of Giza. Altogether five kings from the **Fifth** and **Sixth Dynasties** erected five main pyramids at this new cult location. These pyramids were much smaller than those of Giza and they were also different by the fact that the halls and chambers within these pyramids were completely covered with the inscriptions that are known today as the 'Pyramid Texts.'

There are over seven hundred groups of inscriptions, known as 'utterances,' carved throughout these five pyramids, and the majority of them are spells or ritualistic verses whose purpose is to "ensure the welfare of the dead king in the hereafter."[4] Strangely, the very first of these utterances appear to have much in common with the early pages of the New Testament:

Utterance 1:
"The King is my eldest son... he is my beloved, with whom I am well pleased."

Utterance 2:
"Recitation by Geb: 'The king is my bodily son...'"

Utterance 3:
"...The King is my beloved son, my first-born upon the throne of Geb, with whom he is well pleased, and he has given to him his heritage in the presence of the Great Ennead. All the gods are in joy, and they say: 'How goodly is the King! His father Geb is pleased with him.'" [5]

Throughout the Pyramid Texts the king is the focus and his relationship with the gods is explained. He is referred to often as Osiris or as Horus, and he is referred to repeatedly as the son of Ra—the chief god of the Ennead, or as the son of Geb—the earth god of the Ennead. During his life the king was viewed as a sort of living or reincarnated Osiris/Horus and then at his death he took his place in the Netherworld among the gods and stars after undergoing a judgment presided over by Osiris. One of the most important doctrines of Egyptian religion is thus developed, as the French Egyptologist Ledrain explains,

"Osiris was the god through whose sufferings and death the Egyptian hoped that his body might rise again in some transformed or glorified shape, and to him who had conquered death and had become the king of the other world the Egyptian appealed in prayer for eternal life through his victory and power. In every funeral inscription known to us, from the pyramid texts down to the roughly written prayers upon coffins of the Roman period, what is done for Osiris is done also for the deceased, the state and condition of Osiris are the state and condition of the deceased; in a word, the deceased is identified with Osiris. If Osiris liveth for ever, the deceased will live for ever; if Osiris dieth, then will the deceased perish." [6]

Giza and the Cult of Osiris

Evidence that Giza was built as a magnificent memorial to Osiris can be found throughout Egyptian history. In his book *Secret Chamber* (1999), author and researcher Robert Bauval gathers much of this evidence and organizes it into a formidable argument.

For instance, in the *Book of the Two Ways*, which dates to c.2000 BC, Bauval cites a reference to the "Highland of Aker, which is the dwelling place of Osiris," and another that states: "Osiris who is in the Highland of Aker." Bauval then refers to Egyptologist Selim Hassan whose research has concluded that Aker, a lion-figured deity pictured often in connection with Osiris and the Netherworld, is most likely symbolized by the Great Sphinx, and that the "Highlands of Aker" must then refer to the raised Giza plateau upon which the Sphinx and the Pyramids were built. In other words, Giza is the dwelling place of Osiris. [7]

Another reference comes from the inscription on the Shabaka Stone which dates to c.700 BC. However, the scribe who carved the text states that the inscription is a copy from an earlier original, one that scholars believe may date as far back as the Pyramid Age:

This is the land ////// the burial of Osiris in the House of Sokar. ////// Isis and Nephthys without delay, for Osiris had drowned in his water. Isis [and Nephthys] looked out, [beheld him and attended to him]. Horus speaks to Isis and Nephthys: "Hurry, grasp him ///."

Isis and Nephthys speak to Osiris: "We come, we take you ///." ////// [They heeded in time] and brought him to [land. He entered the hidden portals in the glory of the lords of eternity]. //////. [Thus Osiris came into] the earth at the royal fortress, to the north of [the land to which he had come...] [8]

According to this text Osiris was buried in the "House of Sokar" after his body had been taken by Isis and Nephthys and brought to the land, whereafter he entered the "hidden portals" and "came into the earth at the royal fortress," which was in the north of the land of Egypt.

The Pyramid Texts explain that Sokar is merely another name for Osiris. Some current researchers believe that Sokar was an ancient deity originally distinct from Osiris but their evidence is thin and based primarily on conjecture and supposition [9]. Sokar may have been a name by which the Egyptians originally knew Osiris, and one of his many aspects, but Sokar was never completely distinct from Osiris.

In Utterance 300 of the Pyramid Texts the king, who is often identified as Osiris, states, "...I am **Sokar of Rostau**, I am bound for the place where

dwells Sokar..." In Utterance 532 the connection is made more explicit: "...they have found Osiris, his brother Seth having laid him low in Nedit; when Osiris said 'Get away from me,' **when his name became Sokar**." The "House of Sokar" is therefore the very same as the "House of Osiris."

The next question is, what and where is Rostau? Remember that in **Part 1** Zahi Hawass was quoted as referring to Osiris as the "Lord of the Underground Tunnels"? Well the word *Rostau* means *underground tunnels*, and "Lord of Rostau" is one of the many titles held by Osiris.[10] "Rostau" was simply another name for the Giza plateau and the many tunnels underneath it.

This understanding is clarified by a stela that once stood between the paws of the Sphinx that is attributed to Thutmose IV (c.1400 BC). Line seven of this stela states that the Sphinx lies "beside the House of Sokar ... in Rostau." [11]

Bauval finds further proof that Rostau refers to Giza in the so-called Coffin Texts which were inscribed in burial chambers near the end of the Old Kingdom (c.1800-2000 BC):

"I am Osiris, I have come to Rostau in order to know the secret of the Duat ... I have come equipped with magic, I have quenched my thirst with it, I live on white emmer, filling the Winding Waterway..."

"...on the day of concealing the mysteries of the deep place in Rostau ... I am he (Osiris) who sees the secret things in Rostau... O you who opens up ways and open up paths for the perfected souls in the House of Osiris..."

"...Sokar... (is) happy and content when (he) sees that this mansion of mine is founded among the waters... while Sokar belongs to Rostau..."

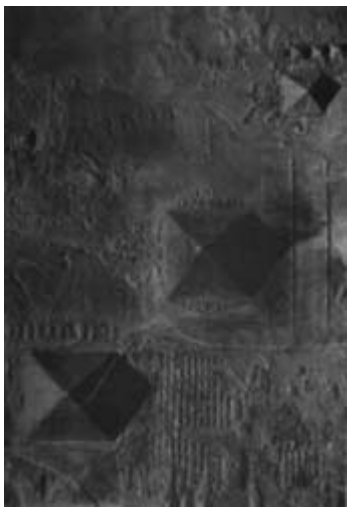
"I have travelled by the roads of Rostau on water and on land... these are the roads of Osiris and they are in the sky..."

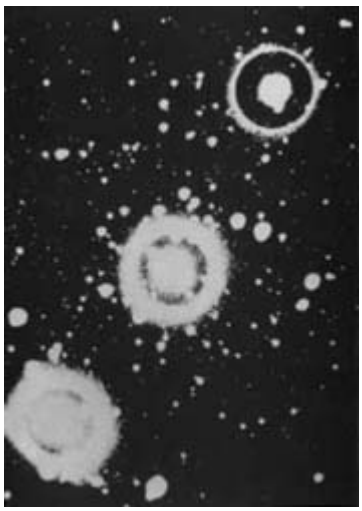
"I have passed over the paths of Rostau, whether on water or on land, and these are the paths of Osiris; they are at the limit of the sky..."

"I shall not be turned back to the gates of the Duat. I ascend to the sky with Orion... I am one who collects for himself his efflux in front of Rostau..." [12]

Robert Bauval first made his mark internationally with the book *The Orion Mystery*, co-written with Adrian Gilbert in 1995. This volume put forth the hypothesis, which has steadily gained popular support, that the three pyramids of Giza were laid out and built as a deliberate representation of the three belt stars of Orion on earth. Rostau, Giza, the "Highland of Aker," the "House of Sokar" or "House of Osiris," by whatever name it is known, was built to be a picture of the heavens on the earth. Bauval explains,

"Giza, the earthly Rostau, is located on the west bank of the River Nile. Thus by transposition, we can deduce that the celestial Rostau is a region of the starry sky on the west 'bank' of the Milky Way. Furthermore Giza... is a counterpart of a portion of the sky near the Milky Way which contains Orion, Sirius and the constellation of Taurus and Leo. Everything thus strongly points to the idea that we are invited to consider this celestial region as a sort of 'guide map' – one, perhaps, that may lead us to the 'tomb' or 'burial place' of Osiris." [13]





Many researchers believe that the Tomb of Osiris, as well as his bodily remains or "efflux," will be found and publicized in the very near future. However, there are other references among the Coffin Texts that appear

to state that the remains of Osiris may in fact be supernaturally protected:

"This is the sealed thing which is in darkness, **with fire about it, which contains the efflux of Osiris,** and it was put in Rostau. It has been hidden there since it fell from him, and it is what came down from him onto the desert sand; it means that what belongs to him (his body) was put in Rostau..." Coffin Texts Spell 1080

"This is the word which is in darkness. As for any spirit who knows it, he will live among the living. **Fire is about it, which contains the efflux of Osiris.** As for any man who shall know it, he will never perish there, since he knows what shall be in Rostau. Rostau is hidden since he fell there... Rostau is (another name) for Osiris..." Coffin Texts Spell 1087 [14]

Perhaps it is not up to us to find it, but up to something or someone else to allow it to be found, when the time is right.

The Mysteries of Osiris

Here is what the celebrated Egyptologist E. A. Wallis Budge had to say about Osiris "the single most important Egyptian deity" at the beginning of his book *Osiris and the Egyptian Resurrection*, first published in 1911 (and dedicated to Lionel Walter Rothschild):

"The religious literature of all the great periods of Egyptian history is filled with allusions to incidents connected with the life, death, and resurrection of Osiris, the god and judge of the Egyptian dead; and from first to last the authors of religious texts took it for granted that their readers were well acquainted with such incidents in all their details. *In no text do we find any connected history* of the god, and *nowhere are stated in detail the reasons why* he assumed his exalted position as the judge of souls, or why, for about four thousand years, he remained the great type and symbol of the Resurrection. No funerary inscription exists, however early, in which evidence *cannot be found* proving that the deceased had set his hope of immortality in Osiris, and at no time in Egypt's long history do we find that the position of Osiris was usurped by any other god. On the contrary, it is Osiris who is made to usurp the attributes and

powers of other gods, and in tracing his history... we shall find that the importance of the cult of this god grew in proportion to the growth of the power and wealth of Egypt, and that finally its influence filled both the national and private life of her inhabitants, from the Mediterranean Sea to the Sixth Cataract at Shablûkah. The fame of Osiris extended to the nations around, and it is to the hands of foreigners that we are indebted for connected, though short, narratives of his history." [15] (*emphasis* mine)

Osiris became one of the most revered gods in Egypt and even throughout the civilized world in the millennia before the appearance of Christianity, but his origins still remain obscure. Was he a historical figure, or was he a product of man's imagination? The ancient Egyptians would emphatically argue that he was once a flesh-and-blood man before he died and became a god.

Robert Bauval agrees with the ancient Egyptian understanding of Osiris. He believes that Osiris once walked the earth, but like Budge he is mystified by many of the unknowns that surround this figure. Bauval writes,

"There is a great paradox in Egyptology that so far has not been properly explained. Although the earliest reference to Osiris is found in the Pyramid Texts which date from c.2300 BC, a cursory study reveals that the mythology, doctrines, liturgy and rituals which they contain could not possibly have developed overnight, but would have required a long process of intellectual and religious evolution long before that date. Although all Egyptologists seem to agree to this, none can agree, however, on how long before that date this process would have begun. A tentative date of around 6000 BC was suggested by Jane B. Sellers on astronomical grounds, but an even earlier date of around 10,500 BC also based on astronomical considerations is, in my opinion, more likely. Furthermore, the Egyptologists are also at a loss to explain why in the large quantities of inscriptions that predate the Pyramid Texts, not one single mention of Osiris has been found. It is as if the cult of Osiris, with its rituals, doctrines, liturgies and mythology, suddenly materialised out of nowhere and, almost overnight, was readily adopted as the principle religion of the pharaonic state." [16]

In the quote from Budge above he theorized that the origins of the Osiris cult trace back to about 4000 BC. Bauval's quote refers to Sellers who believes that the cult goes as far back as 6000 BC, while Bauval personally believes that the Osiris cult traces back even further to 10,500 BC. These are all interesting conjectures yet the fact remains, as Bauval concedes, that prior to 2300 BC among the large quantities of inscriptions that have been found, absolutely none of them mention or refer to Osiris or to his alter-ego Sokar. With this fact in mind it is far more likely then that the historical figure of Osiris is to be found only a few ***hundred*** years, rather than a few ***thousand*** years, before his appearance, fully-evolved and fully-functional, at the heart of Egyptian religion.

The search for the historical Osiris will continue in the next installment.

Footnotes

1. Plutarch's "Isis and Osiris":
http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Plutarch/Moralia/Isis_and_Osiris*/home.html

2. Crook and flail of Tutankhamen: http://touregypt.net/museum/tutl63.htm

3. *The Ancient Egyptian Pyramid Texts*, translated by R.O. Faulkner, 1969

4. *The Ancient Egyptian Pyramid Texts*, translated by R.O. Faulkner, 1969, inside dust jacket

5. Ibid, p.1

6. Ledrain, *Les Monuments Égyptiens de la Bibliothèque Nationale*, Paris, 1879, pll. xxi-xxvii.
from http://www.sacred-texts.com/egy/ebod/ebod04.htm

7. *Secret Chamber: The Quest for the Hall of Records*, Robert Bauval, 1999, pp.82-83

8. Ibid, p.85
Shabaka Stone text from http://nefertiti.iwebland.com/texts/shabaka_stone.htm

9. See www.kheraha.co.uk and the work of Simon Cox and David Alan Ritchie

10. For further corroboration also see http://www.guardians.net/hawass/osiris1.htm

11. *Secret Chamber: The Quest for the Hall of Records*, Robert Bauval, 1999, p.88

12. Ibid, pp.92-94

13. Ibid, p.95

14. Ibid, Coffin Texts from p.88 and p.94 respectively

15. *Osiris and the Egyptian Resurrection*, E. A. Wallis Budge, 1973 (1911), page 1

16. *Secret Chamber: The Quest for the Hall of Records*, Robert Bauval, 1999, pp.95-96

3 The Saviors of the Ancient World

"The central figure of the ancient Egyptian Religion was Osiris, and the chief fundamentals of his cult were the belief in his divinity, death, resurrection, and absolute control of the destinies of the bodies and souls of men. The central point of each Osirian's Religion was his hope of resurrection in a transformed body and of immortality, which could only be realized by him through the death and resurrection of Osiris."

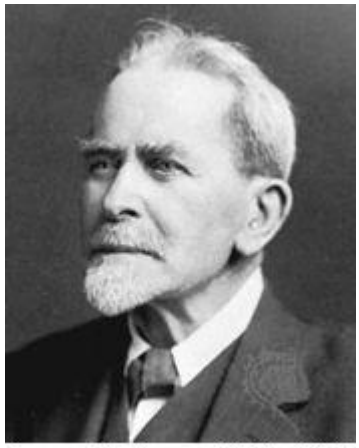
E. A. Wallace Budge, *Osiris & the Egyptian Resurrection*, 1973 (1911), Preface

"The philosophers of the ancient world were the spiritual masters of the Inner Mysteries... At the heart of the Mysteries were myths concerning a dying and resurrecting godman, who was known by many different names. In Egypt he was Osiris, in Greece Dionysus, in Asia Minor Attis, In Syria Adonis, in Italy Bacchus, in Persia Mithras. Fundamentally all these godmen are the same mythical being."

Timothy Freke and Peter Gandy, *The Jesus Mysteries - Was the Original Jesus a Pagan God?*, 1999, p.4

Prior to the birth of Christianity the ancient world was full of mythology, rituals, ceremonies, and religious beliefs that conformed on many levels with what later became the fundamental doctrines of Christianity. This fact may be unknown to most practicing Christians today, or at least ignored, but it has been a common understanding in the secular intellectual world since at least 1890. That was the year in which Sir James G. Frazer's book *The Golden Bough* was first published. In this volume, now universally recognized as a classic, Frazer became the first mainstream scholar to highlight the common themes found throughout the myths and legends of many different cultures, themes that predated Christianity but which were still very similar—the most important of these being the story of a dying and rising god.

The implications of Frazer's analysis were quickly grasped by his contemporaries who were already in the process of dismantling the Judeo-Christian worldview, aided and abetted by the materialistic preconceptions of Darwin, Freud, Marx and Nietzsche. Frazer's role is probably under-appreciated, but his influence greatly contributed to the emergence of today's modern secular philosophical outlook, especially as it exists within academia.


James G. Frazer (1854-1941)

Since the publication of *The Golden Bough* many scholars have taken Frazer's thesis, built upon it, and proclaimed much more bolder and more explicit conclusions regarding the connection that must surely exist between Jesus of Nazareth and paganism's Dying God. Below is a sampling of some of the books that have been published over the years that have offered answers to this curious question:

The Historical Jesus and the Mythical Christ, Gerald Massey, 1900
Christianity Before Christ, John G. Jackson, 1985
The Book Your Church Doesn't Want You To Read, edited by Tim C. Leedom, 1993
The Christ Conspiracy - The Greatest Story Ever Sold, Acharya S, 1999
The Jesus Mysteries, Timothy Freke and Peter Gandy, 1999
The Jesus Puzzle, Earl Doherty, 1999
That Old-Time Religion, Jordan Maxwell, 2000
The Truth Behind the Christ Myth, Mark Amaru Pinkham, 2002
The Pagan Christ - Recovering the Lost Light, Tom Harpur, 2005
The Messiah Myth, Thomas L. Thompson, 2005

The books listed above represent the work of a minority of scholars who are motivated often by their own religious beliefs and with an axe to grind against Christianity. Their books are aimed at a general audience and they do not hesitate to promote sensational or controversial theories that often do not stand up against rigorous critical scrutiny. However, the above list represents only one side, the radical side, of the academic debate that eventually sprang up after Frazer's publication of *The Golden Bough*.

The Real Debate

The most recent full-scale scholarly analysis of the ancient mythological/religious phenomenon of dying and rising gods is an academic manuscript by Tryggve N. D. Mettinger, Professor of Hebrew Bible at Lund University, Sweden, entitled *The Riddle of Resurrection—"Dying and Rising Gods" in the Ancient Near East*, published in 2001.

According to Mettinger, Frazer's thesis—that dying and rising gods were a major element of Near Eastern pagan religion—stood relatively unchallenged for a number of years until it suffered a "severe attack" from a French scholar named R. de Vaux in 1933. Then from that point it led a "somewhat precarious life" until it apparently "died the death of a thousand wounds" through a listing in Eliade's *Encyclopedia of Religion* (1987). That listing, under the heading "Dying and rising gods" written by scholar Jonathan Z. Smith, claimed to summarize the current academic consensus on the issue, and what it had to say was far from favorable for Frazer's thesis.

According to J.Z. Smith, the entire category of "Dying and Rising" gods was a fabrication, and all of the deities placed in this category, upon close inspection, proved to be either gods who disappeared and then returned, but did not die, or deities who died and then never rose. For Smith it was either one or the other, but never both, as Frazer had claimed for a multitude of pagan deities and which happened in the case of Jesus Christ. Smith even stated that in some cases it appeared that Frazer was *"strongly influenced by the wish to demonstrate that Christianity was not an innovation, but that all its essential features are to be found in earlier religions."* [1]

If J. Z. Smith's 1987 article was the death of Frazer's thesis, then Mark S. Smith's subsequent paper entitled *"The Death of 'Dying and Rising Gods' in the Biblical World,"* published in 1998, was an attempt to bury it once and for all. In this paper M.S. Smith focused on all of the alleged dying and rising deities and was able to find discrepancies with each and every one of them as they related to Frazer's thesis. According to Smith's interpretation of the data, either they were not fully divine, or they did

not actually die, or they did not rise after death. The twentieth century ended with Frazer's thesis in a very abused condition.

But what if the reaction against Frazer has swung too far in the opposite direction? That is what Tryggve Mettinger concludes at the end of his analysis of the current status of "Dying and Rising God" scholarship, which is a state of affairs that prompted him to write his book *The Riddle of Resurrection* in the first place.

In his book Mettinger makes a meticulous examination of the Near Eastern gods that have been placed at one time or another under the heading of "Dying and Rising" gods. These include Ugaritic Baal, Melqart-Heracles, Adonis, Eshmun-Asclepius, Dumuzi-Tammuz, and Osiris. For Mettinger the question is simple: is there any evidence—literary or inscriptional, ritual or mythological—that any of these gods were ever understood by the people that worshiped them as having actually died and then returned to life again? It is a simple question but Mettinger does not believe that the scholars who have reacted against Frazer's thesis have been completely honest. In his book Mettinger sets the record straight and gives his own even-handed interpretation of the evidence.

We will now move forward and examine each of these deities and address some of the issues that influence whether or not they should be viewed as "Dying and Rising Gods." We will also see how closely inter-related they all are, despite the fact that one of them is Canaanite (Baal), three of them are Phoenician (Melqart, Adonis and Eshmun), one is Sumerian-Assyrian (Dumuzi), and one is Egyptian (Osiris). Is it indeed the case, as Tim Freke alleges within the quote at the head of this study that *"Fundamentally all these godmen are the same mythical being"*?

Ugaritic Baal

In approximately 1200 BC the Temple complex of Ras Shamra, in the ancient north Syrian port of Ugarit, was catastrophically destroyed and buried. When this site was finally excavated by archaeologists in 1929 a treasure trove of ancient texts was unearthed which have become a

primary source for historians studying the religion of the ancient Canaanites and Phoenicians. What they have found is that Canaanite culture had a highly structured view of the universe, of the gods, and of mankind's relationship with both.

The Canaanite pantheon was a four-level hierarchical structure. At the top there was the great ancient god El, with his consort the mother goddess Asherah. El was described as the father of the gods, yet he did not play a very active role in world affairs and scholars have labeled him an "otiose" deity. He was a figurehead only and remained far removed and inactive.

The second level was made up of the **seventy** sons of El and Asherah. These were the great gods that did play an active role in human affairs. They each had their allotted areas of activity and they constantly fought each other directly as well as indirectly through their manipulation of human beings.

The third level consisted of the lesser deities, the angels, who acted as servants, messengers and foot-soldiers of the gods, and every god had a huge retinue of these.

The fourth level was the level on which human beings existed. We were the slaves and property of the gods. Human society was also organized in a hierarchical structure, with a priesthood dictating the will of the gods, a monarchy making sure that it was obeyed, and a complicated civil-service network of officers and scribes ensuring organization, efficiency and piety.

In Canaanite religion El was honored and worshiped but he was not recognized as the principal divine figure that ruled directly over the gods and over mankind. That principal divine figure was the god Baal, and it is the myth known as the *Baal Cycle* that explains how Baal rose to become the universally acknowledged "King of the Gods." It is also within this myth that evidence exists for placing Baal within the category of "Dying and Rising Gods."

The *Baal Cycle* begins with the world in a transition period. El is looking fondly towards retirement and so he appoints the god Yam, his son, as

his successor to act as the King of the Gods. Yam takes over as the head of the pantheon but he rules the world as a tyrant. Asherah the Queen Mother attempts to appease Yam by offering herself as a sacrifice but she is prevented by Baal, who then confronts Yam and defeats him in battle after a complicated series of events.

Baal takes over as the King of the Gods but then he is confronted by El's new favorite who is Mot the god of the Underworld. What happens next is disputed by scholars. The ancient texts are clear that Mot is victorious and that Baal disappears for a period of time, but was Baal actually killed and was his period of disappearance spent in the Underworld? After considering evidence from many different sources Mettinger makes a very convincing argument that Baal was indeed killed and that he did exist in the Underworld before being resurrected. For Mettinger, Ugaritic Baal is indeed a "Dying and Rising" god.

Another major question that scholars grapple with is the source and evolution of the Baal myth. How did the worship of Baal evolve and why did the Canaanites create a story of a usurper god who rose to a position as the King of the Gods?

Modern scholars have concluded that Baal has much in common with the Babylonian god Marduk whose ascendancy to divine kingship is related in the Babylonian creation epic the *Enuma Elish*, which predates the *Baal Cycle* of Ugarit. In the *Enuma Elish* Marduk is the son of Ea/Enki who is one of the primary Sumerian gods that we will examine in a future article. Ancient historians such as Philo of Byblos, Plutarch of Delphi, and Berossus of Babylon all agreed that Baal and Marduk were in fact the very same god.

Melqart of Tyre

The Canaanites were the inhabitants of the Levant at the time of the Hebrew Exodus from Egypt and their settlements stretched from what is now southern Israel all the way up to northern Syria. There are many parallels between the Phoenicians and the Canaanites and often they appear to be the very same culture. However the following distinction

can be made: The Canaanites were primarily the inland inhabitants who were more influenced from the Babylonians and the Assyrians, while the Phoenicians were the coastal dwellers of the port cities of Tyre, Sidon, Byblos and Aradus, known for their skill as seafarers and for their activities as colonizers of the entire Mediterranean basin. The Phoenicians were therefore more influenced by Egypt, as opposed to Babylon or Assyria, and they in turn were a great influence upon the Greeks.

The Phoenicians appear to have recognized the god Baal as the chief deity of their pantheon, yet each Phoenician city also worshiped a unique city-god that they especially revered. In Tyre the name of that god was Melqart. The Greeks knew him as Heracles (the Roman *Hercules*) and from their Phoenician contacts they absorbed Heracles into their own pantheon early on and created a separate identity for him over the centuries. Ancient historians were therefore always careful to make the distinction between the Greek Heracles and the Tyrian Heracles who was Melqart.

The history of Melqart is much more mysterious than that of Baal, Marduk or Osiris, because there are no full-length mythological narratives of his career and all we have are bits and pieces. In his analysis Mettinger refers to Philo of Byblos who wrote that, *"Demarous had a son Melkarthos, who is also known as Heracles."* In Ugarit Baal is referred to as *Dmrn*, which means "The Warrior" and from this Mettinger concludes that we may have a tradition here that Melqart was once known as a son of Baal. [2]

What is important for this study, however, is whether or not Melqart was viewed as a "Dying and Rising" god. Mettinger refers to two different traditions that describe the "death" of Melqart. He first offers the following quote from Eudoxus of Cnidus from an inscription dating to around 200 BC,

"...the Phoenicians sacrifice quails to Heracles, because Heracles, the son of Asteria and Zeus, went into Libya and was killed by Typhon; but Iolaus brought a quail to him, and having put it close to him, he smelt it and came to life again."

The reference is to the Phoenicians, and this, plus evidence from other ancient sources, makes it clear that this tradition refers to the Tyrian Heracles who is Melqart. His death is given as having been inflicted by Typhon which parallels the traditions of Osiris being killed by Set and Baal being killed by Mot. Typhon was a Greek god who was viewed by the ancient historians as the very same as the Egyptian god Set, while there are parallels between Typhon and Mot as well.

The second tradition regarding the death of Melqart seems to have developed from the Phoenician practice of cremation and Mettinger gives a number of sources that describe a death by fire as the final end of Melqart. In summation it is very well attested that Melqart was understood as at least a "Dying" god.

The evidence that Melqart was also understood as a "Rising" god is very interesting but somewhat controversial, although not for Mettinger. It has to do with a ritual tradition known to the Phoenicians as the "Awakening of Heracles." This tradition is related by the Jewish historian Josephus in one of the different translations of a passage from his book *Antiquities of the Jews*. It refers to the time of King Solomon and the activities of King Hiram of Tyre,

"He (Hiram) built the temple of Hercules and that of Astarte, and he was the first to celebrate the awakening of Heracles in the month of Peritius." [3]

In support of this translation Mettinger also refers to other various inscriptions that allude to the cult of Heracles and mention a specific person known as the "Awakener" or "Resuscitator" of Heracles. Mettinger sums it up this way,

"Our conclusion so far is that there are certain reasons to believe that there was, in the Phoenician mainland and in Palestine, in Hellenistic times, a cultic celebration referred to as the (awakening) of the god, a celebration in which some agent was referred to as the (awakener), 'the resuscitator of Heracles'." [4]

The Old Testament also offers evidence that the Phoenicians worshiped a god that was known to be asleep and in need of awakening. In 1 Kings

18:19-46 the prophet Elijah faced off against King Ahab, who was married to Jezebel, a princess of Tyre. Ahab and Jezebel had led Israel into idolatry through the worship of Baal and Elijah was called to demonstrate that the Lord God of Israel was indeed Israel's true God.

Elijah was able to convince Ahab to agree to a divine showdown on the top of Mt. Carmel near the sea to the south of Tyre. Two altars were prepared, one for Baal and one for the God of Israel, and Elijah challenged the 450 prophets of Baal to call fire down from heaven in the name of Baal to burn up their sacrifices. After the prophets of Baal had prayed and leaped around all morning, unsuccessfully appealing to Baal for a miracle of fire, Elijah began to mock them saying,

"Call out with a loud voice, for he is a god; either he is occupied or gone aside, or he is on a journey, **or perhaps he is asleep and needs to be awakened.**" [5]

Elijah's final remark was an insult directed specifically towards the Tyrian worship of Melqart/Heracles, who was known to be "asleep" and who was ritually "awakened" during the city of Tyre's annual cultic ceremony. At this particular event on the top of Mt. Carmel neither Melqart nor Baal (perhaps Melqart *was* Tyre's Baal) responded to the efforts of their priests, but fire did come down from heaven for Elijah after he offered a quick word of prayer, which burned up the sacrifices, the stones of the altar, and the surrounding water-filled trench.

Adonis of Byblos

Adonis is the second Phoenician city-god that we will examine. His original cult center was in Byblos, located about 20 miles north of the modern city of Beirut, Lebanon.

Mettinger explains that there are two different versions of the myth of Adonis

that explain his relation to the Underworld and to the "Dying and Rising" category. One version simply states that Adonis was a young hunter who was killed by a boar and this version of the myth is elaborated upon in Lucian's second century AD work, *De Dea Syria,*

"I did see... in Byblos a great sanctuary... in which they perform the rites of Adonis... They say... that what the boar did to Adonis occurred in their territory. As a memorial of his suffering each year they beat their breasts, mourn, and celebrate the rites... they first sacrifice to Adonis as if to a dead person, but then, on the next day, they proclaim that he lives and send him into the air. ...There is also another marvel in the land of Byblos. A river from Mount Lebanon empties into the sea. Adonis is the name given to the river. Each year the river becomes blood red and, having changed its color, flows into the sea and reddens a large part of it, giving a signal for lamentations to the inhabitants of Byblos. They tell the story that on these days Adonis is being wounded up on Mt. Lebanon..." [6]

The other version is much older and a summary of it comes from the fifth century BC author, Panyassis:

Some say that when Adonis was still an infant Aphrodite, for the sake of his beauty, hid him in a chest unknown to the gods and entrusted it to Persephone. But when Persephone beheld him, she would not give him back. The case being tried before Zeus, the year was divided into three parts, so that Adonis should stay by himself for one part of the year, with Persephone for one part, and with Aphrodite for the remainder. However Adonis made over to Aphrodite his own share in addition. For this reason Adonis may be counted among those who were in the Underworld and came back to be among the living. [7]

Persephone was the wife of Hades, the Greek god of the Underworld, which is why Adonis was said to spend one third of the year there. Mettinger quotes from the Christian writer Cyril of Alexandria who refers to an Alexandrian pagan festival that was based upon this myth. It began with weeping and wailing on behalf of Aphrodite for the loss of her son and then ended with rejoicing after she returned from the Underworld having found him.

Origen and Jerome are two other early Christian writers who took notice of the Adonis myth and ritual and both of them, in their commentaries on Ezekiel 8:14, equated Adonis with the Sumerian god Tammuz. They also both clearly identified Adonis/Tammuz as a "Dying and Rising" deity. Despite the apparent certainty of both Origen and Jerome, Mettinger points out that the twin elements of both "Dying" and "Rising" seem to appear rather late in the Adonis cult. This prompts his following comments,

"We must realize that the Adonis cults were exposed to strong competition from the Christian church. Could the notion of the resurrection of Adonis perhaps be a feature 'confiscated' from Christianity? To ask that question is to ask whether or not we have reasons to think that Adonis was a dying and rising god already in pre-Christian times." [8]

At the end of his analysis Mettinger concludes that there is simply not enough data on the early Adonis cult to give a conclusive answer to this last question.

Eshmun of Sidon

Eshmun is the third Phoenician city-god that we will examine who is alleged by many scholars to belong to the category of "Dying and Rising" gods. His primary cult headquarters was in the city of Sidon, but he was revered throughout the Near East. He was known by the Greeks as the god Asclepius, a god noted for healing. A useful short narrative of his life comes from Damascius, a fifth century AD Neo-platonic philosopher,

"Asclepius of Berytus, he says, is neither a Greek nor an Egyptian but a native Phoenician. For to Sadykos sons were born, who are explained as Dioscouri and Kabeiri. Then as the eighth child, Esmounos was born [to him]; and Esmounos is interpreted as Asclepius. He was of very good appearance, a young man of admirable looks, and therefore became, according to the myth, the darling of Astronoe, a Phoenician goddess, the mother of the gods. He used to go hunting in these valleys. It then once happened that he discovered the goddess pursuing him. He fled,

but when he saw that she continued to chase him and was just about to seize him, he cut off his own genitals with an axe. Greatly distressed at what had happened, she called Paian and rekindled [the life of] the young man by means of life-bringing heat and made him into a god. The Phoenicians call him Esmounos because of the warmth of life. Others, again, interpret Esmounos as "the eighth", explaining that he was the eighth child of Sadykos." [9]

Mettinger is wary of accepting too much of the account from Damascius at face value. Perhaps the "rekindling" of the "life" of Asclepius was merely a successful nursing of his wounds? Other sources must be brought forth if we are to conclude that Eshmun is indeed a "Dying" as well as "Rising" god, which Mettinger immediately provides.

The first reference is simply to that of a Lebanese place name that must certainly date back to ancient times, known as the *Qabr Smun*, located about 15 km southeast of Beirut. The name translates as "Tomb of Eshmun." If Eshmun once had a tomb, then he must have once died.

Mettinger finds a second reference in the writings of a medieval Islamic scholar who quotes from the second century work of Galenus. These short lines attest to Eshmun's resurrection,

"It is generally known that Asclepius was raised to the angels in a column of fire, the like of which is also related with regard to Dionysos, Heracles, and others..." [10]

Mettinger concedes that the information on Eshmun is very limited and that it is probably not enough to offer firm conclusions. However, our understanding of Eshmun can be supplemented if we accept that Eshmun was probably very closely related to Baal and also to Melqart. Concerning Melqart Mettinger offers the following,

"...the formulation may indeed be a result of the close relationship between Eshmun and Melqart. Thus, in two treaties between Assyria ... and cities to the west we find Melqart and Eshmun together. What is probably a genitive relation, *smn mlqrt*, is found on Cyprus (Kition) during the fourth century B.C.E. This double name may be understood in different ways. In any case, it seems to testify to a cultic proximity or

even fusion of the gods Eshmun and Melqart. This cultic proximity could indicate that the two gods are of broadly the same type. The fact that both have Ashtart as their spouse supports this assumption. What we know of Melqart as a dying and rising deity might then shed light on Eshmun. But, admittedly, this last possibility is highly hypothetical." [11]

Dumuzi of Sumeria

We now turn to one of the far older alleged "Dying and Rising" gods of the ancient Near East—Dumuzi of Sumeria. The earliest text that relates the story of Dumuzi and his connection with the Underworld comes from a Sumerian poem called *Inanna's Descent*, which has been dated to the twenty-first century BC. This story involves Sumerian figures that will become much more familiar in future articles, but for now here is the basic story [12]:

Inanna the goddess and Queen of Sumeria one day determined to take over the Underworld. She gathered everything she needed and abandoned her responsibilities on earth and in heaven and she set out, making her way past the seven gates. At each gate she was required to leave something behind and when she finally stood in front of her twin sister Ereshkigal, the Queen of the Underworld, she was completely naked. Inanna forced her sister off of her Underworld throne and then took her place.

Then seven Anunnaki judges appeared and they rendered a harsh decision against Inanna, accusing her of abusing her power. They gave her the look of death and then hung her corpse up on a hook, giving the throne back to Ereshkigal.

Upon learning that Inanna was being held lifeless in the Underworld her minister Nincubura approached the Sumerian gods Enlil and Nanna for help, but they refused. Only after approaching Enki at his holy city of Eridu did Nincubura find hope.

After listening to Nincubura Enki created two rescuers from the dirt under his fingernails, giving one of them the water of life and the other

the food of life. They were then sent out and they successfully penetrated the Underworld, finding Inanna, and giving her the life-giving food and water, after which she was brought back to the surface.

After escaping from the Underworld Inanna found that she was being chased by demons who demanded to take Inanna back. Inanna bargained with them and found that they would be willing to accept a substitute, but she balked at the thought of the demons taking someone she loved. However, she finally agreed to allow them to take her husband Dumuzi, the human King of Sumeria, back to the Underworld in her place.

Soon after giving up Dumuzi Inanna felt guilty and mournful at the loss of her husband, so she then decreed that Dumuzi's sister Geshtinanna should be a second substitute and they would each serve half of every year in the Underworld.

In *Inanna's Descent* Dumuzi appears only as a secondary figure, but the important thing is the end result and how this was reflected in Sumerian religion and in the Assyrian and Babylonian religions that followed after. It is clear from the later texts, as well as from the Old Testament, that Dumuzi, later known as Tammuz, was mourned every year upon the anniversary of his entrance to the Underworld (his death), and then celebrated every year upon his reappearance from the Underworld (his resurrection). This is enough for many scholars to classify him as a "Dying and Rising" god.

Mettinger is more careful to come to a conclusion and he first considers the question of whether or not Dumuzi was even truly a god. The texts are clear that Dumuzi, although a mythical king, was still just a human being. His name even appears on the Sumerian King List as an early ruler after the Flood who immediately preceded the hero Gilgamesh:

1) Meskiagkasher, son of Utu, became high priest and king - reigned 324 years...
2) Enmerkar, son of Meskiagkasher, king of Uruk, the one who built Uruk - reigned 420 years
3) Lugalbanda, a shepherd - reigned 1,200 years
4) Dumuzi, the [...], his city was Kua[ra] - reigned 100 years

5) Gilgamesh, his father was a lillu-demon, a high priest of Kullab - reigned 126 years

Even though Dumuzi was clearly a human being Mettinger argues that he was still recognized as a god by the Sumerians and later groups. The Sumerian distinction between human and divine was not always clear, plus we have the case of Gilgamesh who was born partially divine but still fully worshiped as a god. Mettinger concludes that Dumuzi's cult had to have given him the recognition of a god.

Dumuzi/Tammuz also possessed a number of characteristics that parallel the other "Dying and Rising" gods that we have analyzed. For instance, both Dumuzi and Adonis were said to live a portion of their lives in the Underworld. With Dumuzi it was half the year and with Adonis it was a third. Also, the ritual of the mourning of Tammuz was held in the summer, which was the same time that the annual mourning/celebrating of Adonis took place, while the raising of Tammuz must have taken place in the winter, near the month of Peritius (February-March) when the celebration of the "Awakening of Heracles" took place. Recall as well that Origen and Jerome (see **Adonis** above) both clearly believed that Adonis and Tammuz were the very same figure.

Osiris of Egypt

Osiris is clearly the oldest (from prior to 2500 BC) and probably the *most*-understood of all of the alleged "Dying and Rising" gods of the ancient Near East. His myth was related in Part Two, so we do not need to cover it again here. Because Osiris was the oldest of this class of gods then we can expect that his cult was also the most influential, which is what we find when we compare Osiris with members of the rest of the group.

Regarding Adonis of Byblos we find that there are connections between Byblos and Egypt that reach back deep into antiquity. Mettinger writes that "we should calculate with the possible presence of a *cult* of Osiris at Byblos from the Late Bronze Age and onward, perhaps even earlier." Mettinger also refers again to Damascius' work *De Dea Syria* in which was written that there "are some inhabitants of Byblos who say that the

Egyptian Osiris is buried among them and that all the laments and the rites are performed not for Adonis but for Osiris." Damascius also writes that the worshipers of Adonis shaved their heads for the annual ceremony in the same manner that they did in Egypt.

There are several connections between the myths of Osiris and Adonis that exist. In the first place, according to Plutarch's version, the casket of Osiris after leaving Egypt washed up in Byblos, and it was there that Isis recovered the body of Osiris. Also, the very name 'Byblos' means *papyrus* in Greek, and the city probably received that name because in ancient times it was the main distributor of Egyptian papyrus in the region. There is also evidence that Byblos was once perhaps a colony or even property of Egypt. Mettinger explains that in Byblos "the local ruler uses Egyptian language and writing, recognizes Pharaoh as his right lord, and carries the title of an Egyptian official... In the Amarna letters, the ruler of Byblos says that Byblos is like Memphis to the king (Pharaoh)." [13]

To say then, that Osiris and Adonis are figures that developed separately but from the same ancient source is certainly a reasonable conclusion. The Phoenician city of Byblos was located north of its sister cities of Sidon and Tyre, and all three of these primary city-gods: Adonis, Eshmun and Melqart, were closely related if not originally the same. Furthermore, all of them appear to link with Osiris.

The connection between Osiris and Eshmun exists on the mythic level and is perhaps the least obvious of the three. After the body of Osiris was brought back from Byblos to Egypt it was discovered by Set who cut it up into many pieces that were then scattered throughout the land. All of these pieces were then found by Isis except for the phallus. In the myth of Eshmun we also find an emphasis on the phallus, where Eshmun cuts off his own genitals upon being captured by his pursuer the goddess Astronoe, who is Ashtart who then becomes the wife of Eshmun, who is simply the Phoenician version of Isis the wife of Osiris.

In Greek myth Eshmun is known as Asclepius and, as we will explore later, a strange connection between Asclepius and Giza is given in the Hermetic writings that date to the second and third centuries AD.

When it comes to Melqart/Heracles there is also extensive evidence linking him with Osiris. We have already seen that there was a high cult functionary in Tyre who was known as the "Awakener" or "Resuscitator" of Melqart. Mettinger points to fourth century BC inscriptions from Tyre in which this cult leader refers specifically to the god Osiris as "my lord Osiris."

Mettinger also considers whether there may be a connection between the Tyrian rituals of the "awakening of Melqart/Heracles" and the numerous "raise yourself" litanies found in the cult of Osiris, especially within the Pyramid Texts. Below are just a few examples: [14]

Utterance 498
"Awake, Osiris! awake, O King! Stand up and sit down, throw off the earth which is on you! I come and give you [the eye of] Horus... Go up and take this bread of yours from me."

Utterance 532
"Raise yourself, O Osiris, first-born son of Geb, at whom the Two Enneads tremble... Your hand is taken by the Souls of On, your hand is grasped by Ra, your head is raised by the Two Enneads, and they have set you, O Osiris, at the head of the Conclave of the Souls of On. Live, live and raise yourself!"

Utterance 603
"Raise yourself, O my father the King, knit on your head, gather together your members, lift yourself up on your feet, that your will may guide you..."

Utterance 628
"Rouse yourself, O King! Turn yourself about O King! I am Nephthys, and I have come that I may lay hold of you and give to you your heart for your body."

One of the major cult centers of Melqart/Heracles was located at Gades in Spain, near the ancient location of the Pillars of Hercules monument. The second century AD writer Philostratus, in his *Life of Appolonius*,

comments on this place and gives support for the notion that Melqart was simply Tyre's version of Osiris. Mettinger explains,

"Philostratus' description of the Melqart/Heracles cult at Gades contains a feature that could perhaps be seen in the light of a connection between Melqart and Osiris. Apollonius speaks of a dual cult at Gades of "both one and the other Hercules" and goes on to distinguish between "**the Egyptian Hercules**" and "the Theban." The latter is the Greek Heracles. *De Dea Syria* speaks of the sanctuary of Heracles at Tyre, who is not "the Heracles whom the Greeks celebrate." The Egyptian Hercules at Gades is then, presumably, the Tyrian Melqart. If so, there must be some reason for describing the Tyrian Melqart as the *Egyptian* Hercules. If he had become associated with Osiris, we would understand this way of referring to him." [15]

The association becomes even more solid if we recall again that the myth of Melqart/Heracles says that he was killed by the god Typhon, who is the Greek equivalent of the Egyptian god Set, the murderer of Osiris. Furthermore, the murder of Heracles took place in Libya, and in a future article we will explain how this could possibly be a reference to ancient Egypt and *not* to modern-day Libya.

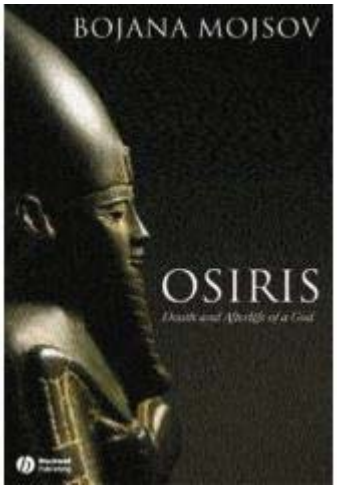
The connection that exists between Osiris and the other ancient Near Eastern "Dying and Rising" gods appears to be real and it appears to be solid. The case would be closed if not for one major problem. It is the fact that of all of these gods it is Osiris who is actually the *least-suited* to be a member of the category. It has to do with the "Rising" aspect of Osiris and is something that any amateur student of Egyptology can easily point out. Mettinger looks to Egyptologist Henri Frankfort to bring it to our attention:

"Osiris, in fact, was not a "dying" god at all but a "dead" god. He never returned among the living; he was not liberated from the world of the dead, ... On the contrary, Osiris altogether belonged to the world of the dead; it was from there that he bestowed his blessings upon Egypt. He was always depicted as a mummy, a dead king..." [16]

To put it bluntly, Osiris was not a "Dying and Rising" god, but a "Dead and Gone" god! The so-called "Resurrection" of Osiris was not to this

world, but to the next, which is why he was known as the Lord of the Underworld, and why the Greeks also equated him with their god Hades. If Osiris was the initial creator of the "Dying and Rising" category, from whom all of the others originated, then what can explain this glaring discrepancy?

The Osiris Agenda



In mid-October of 2005 the most recent complete scholarly analysis of Osiris and his cult is due to be released. The book is written by the highly-credentialed and well-respected Egyptologist Bojana Mojsov and the title is *Osiris: Death and Afterlife of a God*. It may be a coincidence, but it must be noted that the release of this volume will occur near the very same time that new investigations at Giza are scheduled to take place under Zahi Hawass, as noted in Part One. If anything is found relating to Osiris then Mojsov's book will probably receive international attention and acclaim. Strangely, one of the main thrusts of Mojsov's book appears not to be cultural or archaeological, but rather *spiritual*. Here is the book description as given at Amazon.com:

"Osiris, ruler of the netherworld, played a central part in the religious life of the ancient Egyptians, and his cult grew in popularity down the ages, resonating in all the cultures of the ancient Mediterranean. This is the first book to tell the story of the cult of Osiris from beginning to end. Drawing together the numerous records about Osiris from the third millennium BC to the Roman conquest of Egypt, Bojana Mojsov sketches the development of the cult throughout 3,000 years of Egyptian history.

The author proves that the cult of Osiris was the most popular and enduring in any ancient religion. **She shows how it provided direct antecedents for many ideas, traits, and customs in Christianity, including the resurrection after three days, the concept of god as trinity, baptism in the sacred river, and the sacrament of the Eucharist.**

She also reveals the cult's influence on other Western mystical traditions and groups, such as the Alchemists, Rosicrucians, and Freemasons."

Again, we have an emphasis on the relationship between Osiris and his cult and Jesus and the doctrines of Christianity. We have seen in this article, as well as in Part Two, that this strange connection is real and that it is not something that was artificially created merely to discredit Christianity. The phenomenon exists. We must deal with it. To ignore it or to explain it away as so many Christians do would be either cowardly or dishonest.

Near the end of his book Mettinger concedes that a strange connection does exist between Christianity and the "Dying and Rising" gods of paganism. However, he does not believe that the existence of this pre-Christian phenomenon must necessarily mean the non-existence of the Jesus Christ of New Testament Christianity. Here is what he writes,

"There is, as far as I am aware, no *prima facie* evidence that the death and resurrection of Jesus is a mythological construct, drawing on the myths and rites of the dying and rising gods of the surrounding world. While studied with profit against the background of Jewish resurrection belief, the faith in the death and resurrection of Jesus retains its unique character in the history of religions. The riddle remains." [17]

Part Four will continue with an investigation into the origin of Egyptian civilization and of Osiris their most important god. An answer to the riddle exists, but will the world be willing to accept it?

Footnotes

1. *The Riddle of Resurrection*, Mettinger, 2001, p.16

2. Ibid, p.85

3. Ibid, p.89 citing: *Josephus*, R. Marcus, Loeb edition, vol.5, 1988: p.651

4. Ibid, p.91

5. 1 Kings 18:27, NASB

6. Mettinger, p.133

7. http://homepage.mac.com/cparada/GML/Adonis.html

8. Mettinger, p.136

9. Ibid, p.155

10. Ibid, p.160

11. Ibid, p.160

12. *Inanna's Descent*: http://www.earth-history.com/Sumer/sumer-inana-descent-netherworld.htm

13. Adonis facts: Mettinger, pp.176-77

14. *The Ancient Egyptian Pyramid Texts*, translated by R.O. Faulkner, 1969

15. Mettinger, p.181

16. Ibid, p.172

17. Ibid, p.221

4 Egypt's Forgotten Origins

"The origins of pharaonic civilisation have always been shrouded in mystery. What caused dynastic culture to burst forth in the Nile valley within such a relatively short period of time? ... There is little evidence of kingship and its rituals very much before the beginning of the 1st Dynasty; no signs of the gradual development of metal working, art, monumental architecture and writing – the defining criteria of early civilisation. Much of what we know about the pharaohs and their complex culture seems to come into existence in a flash of inspiration."

David Rohl, *Legend – the Genesis of Civilisation*, 1998, p.265

One of the most controversial questions in the entire field of Egyptology is also its most basic: Where did the advanced pharaonic Egyptian civilization come from? At the very beginning of the first dynasties the Egyptian state appeared to be fully developed, intricately structured, technologically advanced and economically vibrant. How could something so complete appear so suddenly and seemingly out of nowhere? Today the answer that you will most often hear is that *'it just happened that way,'* that Egypt was built by African Egyptians, that they did it on their own using their own knowledge and resources, and that to argue for any other answer is an insult to Egypt and to Africans everywhere!

This "politically correct" tone that is so pervasive within mainstream academia today was, however, not always so influential in the past. When the study of ancient Egypt was turning into a science near the end of the nineteenth century the scholars involved in the field had much more freedom to advocate their own unique ideas, no matter how controversial or ridiculous they might appear to be. It was in this open marketplace of ideas that some of the most important facts about ancient Egypt were uncovered and when some of the most important methods for studying and excavating ancient Egypt were developed.

Flinders Petrie

W. M. Flinders Petrie (1853-1942)

One cannot begin to describe the origin and evolution of the science of Egyptology without referring to William Matthew Flinders Petrie. Other than Jean Francois Champollion, who first deciphered the Rosetta Stone and Egyptian hieroglyphics, Petrie's influence over the field is largely unmatched.

Petrie began his excavations in Egypt in 1884, as a director of the British-based Egypt Exploration Fund and his experiences led him to be very critical of the methods of those excavators who had preceded him, who were more concerned with uncovering and plundering major sensational treasures than with learning the real history of Egypt. He wrote,

"Nothing seems to be done with any uniform or regular plan, work is begun and left unfinished; no regard is paid to future requirements of exploration, and no civilized or labor saving devices are used. It is sickening to see the rate at which everything is being destroyed and the little regard paid to preservation."

Petrie's methods went entirely against the grain of his contemporaries. They were completely scientific, very meticulous, and in the end very fruitful, and today he is regarded as a 'Father of Egyptology' as well as perhaps *the* 'Father of Archaeology'. According to author James Baikie who wrote *A Century of Excavation in the Land of the Pharaohs*, *"if the name of any one man must be associated with modern excavation as that of the chief begetter of its principles and methods, it must be the name of Professor Sir W.M. Flinders Petrie."* [1]

Flinders Petrie was an inspired genius and his views on the origin of dynastic Egypt should not be rejected lightly, even though, as his detractors allege, they may have been subconsciously supported or developed in line with his own colonial biases.

The Dynastic Race

Petrie came to address the problem of the origin of dynastic Egypt as a result of his excavation of the massive ancient burial site near the village of Nakada about 20 miles north of Luxor in Upper Egypt. In the winter of 1894-95 Petrie's team methodically excavated and recorded the contents of over 2000 graves, which turned out to date to a period in Egypt's history just prior to the emergence of the First Dynasty.

From the data gathered from the excavations Petrie realized that the Nakada gravesite contained burials of two entirely different groups of people. One group was characterized by bodies placed in simple pits, laid out in fetal positions and covered with palm branches. This group, designated Nakada I, was buried with simple everyday objects including the basic Egyptian pottery that was found in numerous other digs that dated to this time period. The other group, Nakada II, was markedly different. The bodies were buried in pits that were lined with bricks, which were then covered over with palm logs. These pits contained valuable objects such as lapis lazuli jewelry, and also pottery of new types and functions. The bodies were not buried intact, but only after being dismembered, with the skull buried apart from the torso and members. There were also signs of ritual cannibalism having taken place within the Nakada II group which was completely absent within Nakada I.

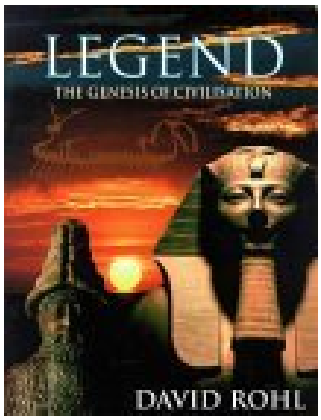
The Nakada dig provided much of the evidence that led Flinders Petrie to put forth his theory of the origin of the magnificent and long-lived civilization of Egypt. It became known as the 'Dynastic Race' theory and it alleges that in the pre-dynastic era Egypt was invaded by a technologically superior group of elite foreigners (Nakada II) **who came originally from Mesopotamia**. This 'Dynastic Race' invaded and conquered Upper Egypt and settled in their city of Nekhen, also known as Hierakonpolis, near where the important cult centers of Abydos, Thebes, Luxor and Edfu would later emerge. Petrie referred to this invading force as the "Falcon Tribe," and the name of their capital of Nekhen means "City of the Falcon." Their descendents became the Horus Kings of Egypt with the First Dynasty being established under the king

named Horus-Aha, or "Horus the Fighter," after his tribe finally subdued and unified the entire land of Egypt.

The Rise, Fall and Resurrection of a Theory

The idea that the splendor of ancient Egypt came from a culture that was originally foreign to Egypt was at first not so unpalatable for the academic world to accept. In fact, for many decades it was viewed as the most likely solution to the problem. Well respected and highly-credentialed Egyptologists adopted the theory and continued to gather additional evidence to support it. Up until about World War II it was the dominant academic viewpoint.

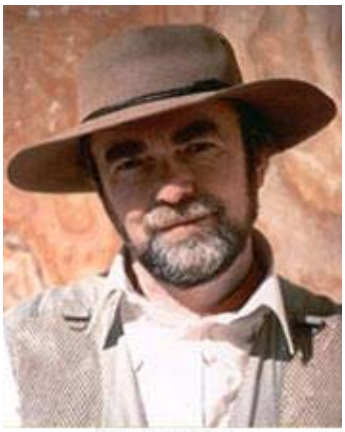
And then Hitler came on the scene and after his disastrous legacy any talk of a "master race" began to be viewed in a negative light. The end of World War II also signaled the end of European colonialism and with it came the rise of Third World nationalism when newly independent countries began to emphasize and celebrate their cultural identities. Suddenly the fields of archaeology and ancient history became very much influenced by politics, especially in Egypt which was led by Nasser, who successfully fought the British and the French in the 1956 Suez War.



In the early 1960s a last major academic push in support of the 'Dynastic Race' theory was made by Bryan Emery the Professor of Egyptology of the University College of London. Unfortunately his choice of terms was even more politically incorrect than those used by Petrie-Emery referred to the invaders of Egypt as a 'super race.' The backlash against Emery was predictable and devastating, and ambitious scholars were smart enough to realize that the academic establishment would no longer seriously consider any talk of an invading 'Dynastic Race' having built Egypt's civilization. This situation remained the same for about thirty years, during which time many scholars were much rewarded for their attempts to show how

Egyptian civilization sprang up all by itself and all of a sudden through internal innovations alone.

The question of the origin of Egypt's dynastic founders would have remained ignored into the twenty-first century if not for the remarkable work of David Rohl. In 1998 he published his *second* major study on ancient history entitled ***Legend – the Genesis of Civilisation***. With this best-selling volume the validity of the Dynastic Race theory was extensively documented and presented to the public, much to the consternation of the academic world.


David Rohl

David Rohl is a professional Egyptologist with a degree from the University College of London (UCF), the same college affiliated with Flinders Petrie and Bryan Emery. The main focus of Rohl's career has been to re-work the commonly accepted chronology which artificially extends dates from ancient history back an extra three hundred or so years. Because of this flawed chronology most academics feel safe in saying that the history of the Old Testament is a myth and that events such as the Exodus, the Israelite conquest of Canaan, and the United Monarchies of David and Solomon, never really happened. In his first book ***A Test of Time: The Bible – From Myth to History***, published in 1995, David Rohl showed that archaeologists have been looking in the right place for evidence of Biblical events, but they have not been looking at the right *time*. David Rohl offers a number of possible explanations for why the commonly-accepted chronology of ancient history is flawed, and then he shows how Biblical history comes alive and how all of the pieces fit the puzzle if viewed from the perspective of his proposed New Chronology (NC). Needless to say, his work has been greatly appreciated by much of the general public, but roundly criticized by the academic world that is not eager to accept the fact that all of their ancient history textbooks need to be recalled and rewritten.

In his first book David Rohl focused on the history of the Israelites and how Old Testament events fit into the record of ancient history, while in his second book, *Legend – the Genesis of Civilisation*, he turned to ancient

Egypt and showed how its history was intimately connected with many of the events described in the book of Genesis. What follows is a short list and explanation of some of the data that supports the theory that invaders from Mesopotamia were responsible for creating the glories of dynastic Egypt.

Data: The Nakada Artifacts

The discovery of the massive burial site at Nakada by Flinders Petrie was briefly mentioned above, yet more needs to be said. What Petrie found was conclusive evidence of a group of invaders who were associated with artifacts whose origin was clearly traceable back to Mesopotamia. Among these artifacts was pottery made in styles similar to Sumerian ware. Rohl refers to the appearance of both lug-handled and tilted-spout pottery among the Nakada II burials and he quotes from respected scholar Helene Kantor,

"Among the decorated pot shapes are relatively large jars with three or four triangular lug handles on the shoulder. These lugs are reminiscent of those which were already in use on Mesopotamian pottery in the Ubaid Period and which became particularly typical and frequent on protoliterate pottery."

"More convincing are the vessels with tilted spouts... Although made in the old, indigenous polished red ware, the spouts are completely un-Egyptian; as a whole these jugs resemble Mesopotamian ones of the earlier part of the Protoliterate Period." [2]

Included among the many artifacts uniquely associated with the Nakada II burials were jewelry and ornaments made from the precious blue stone *lapis lazuli*. Rohl explains how modern scholars address this important fact:

"Amazing as it may sound, this stone is presumed by scholars to have come from the only known source location in the region – the mountains of Badakshan in Afghanistan, over 3,700 kilometers from Egypt... lapis lazuli was highly prized in Sumer

(Mesopotamia) and was imported all the way from Meluhha (Indus Valley) via Dilmun (Bahrain). ...the pattern of distribution is the same: a product or material first appears in Sumer and Susiana before it arrives in Egypt." [3]

Another important item present in the Nakada II burials was the pear-shaped mace. Supporters of the 'Dynastic Race' theory argue that the introduction of this weapon (from Mesopotamia) gave a technological edge to the Nakada II invaders, who used it effectively to overwhelm the indigenous Egyptians who were armed with flimsier and less effective weaponry. The pear-shaped mace then became an important part of the legendary symbolism and imagery associated with the invaders.

The final unique artifact that we will discuss from the Nakada II burials is the cylinder seal. This ceremonial tool was used to leave a pattern when rolled over wet clay and its origin is most certainly Mesopotamian. Rohl provides the obvious conclusion:

"It is no coincidence that the cylinder seal first appears in Egypt at the same time as the pear-shaped mace and lapis lazuli. The cylinder seal was not an invention of the Nile valley people for, as we have seen, these remarkable little objects were already being employed for the same purpose in the city of Uruk during the Late Ubaid Period. The cylinder seal was therefore another Sumerian invention." [4]

An analysis of the artifacts associated with the alleged 'Dynastic Invaders' may appear to be conclusive in and of itself, yet the evidence from the Nakada II gravesites goes much deeper than that. How can we conclusively prove that these were people who came from outside Egypt? We can look at the people themselves. Rohl quotes from anthropologist Douglas Derry who studied the physical remains of the bodies buried at Nakada and found obvious differences between the Nakada I and II groups,

"The predynastic people are seen to have had narrow skulls with a height measurement exceeding the breadth, a condition common also in negroes. The reverse is the case in the Dynastic Race, who not only had broader skulls but the height of these skulls, while exceeding that in the Predynastic Race, is still less than the breadth."

"It is also very suggestive of the presence of a dominant race, perhaps relatively few in numbers but greatly exceeding the original inhabitants in intelligence; a race which brought into Egypt the knowledge of building in stone, of sculpture, painting, reliefs, and above all writing; hence the enormous jump from the primitive predynastic Egyptian to the advanced civilization of the Old Empire." [5]

Since Derry's time the practice of using cranial measurements to determine the level of "intelligence" has been debunked, however the data that proves the **physical differences** between the two groups still stands. It is clear that the invaders of Egypt were Asiatic in origin and they were at least much better motivated and organized than the indigenous African inhabitants. The final result is that this group eventually conquered Egypt and emerged as the dominant social class that produced the Horus Kings and the *Iry-Pat* aristocracy of the Old Kingdom.

Data: Writing

One of the most mysterious achievements of early Egyptian civilization is their almost instantaneous development and perfection of a complex system of *writing*. Was Egypt's writing developed completely independent from outside influence and from the ingenuity of the indigenous Egyptians themselves, or was there an outside influence that paved the way? Rohl quotes from UCL Egyptologist Henri Frankfort who gave the following explanation in his book *The Birth of Civilisation in the Near East*,

"It has been customary to postulate prehistoric antecedents for the Egyptian script, but this hypothesis has nothing in its favour. ... the writing which first appeared without antecedents at the beginning of the First Dynasty was by no means primitive. It has, in fact, a complex structure. It includes three different classes of signs: ideograms, phonetic signs, and determinatives. This is precisely the same state of complexity as had been reached in Mesopotamia at an advanced stage of the Protoliterate Period. There, however, a more primitive stage is known in the earlier tablets, which used only ideograms. To deny, therefore, that

Egyptian and Mesopotamian systems of writing are related amounts to maintaining that Egypt invented independently a complex and not very consistent system at the very moment of being influenced in its art and architecture by Mesopotamia where a precisely similar system had just been developed from a more primitive stage." [6]

For Frankfort the answer was obvious. Egyptian hieroglyphics first appeared with the same level of sophistication as found in Sumer because the idea behind the art was brought to Egypt *from* Sumer. However, as Rohl points out, after its initial appearance Egyptian writing took a different path of development because of the writing materials that were available. Egypt possessed papyrus and ink, whereas Sumer had only mud and reeds. Egypt therefore developed a much more flowing and pictorially impressive style, while Sumer continued to develop the writing known as cuneiform which used the cut tip of a reed to etch impressions into wet mud, which were then baked and preserved as brick tablets and cylinder seals.

Data: Architecture

For many Egyptologists, regardless of how they interpret the data, one of the most obvious areas of Mesopotamian influence in ancient Egypt came in the field of architecture. We have already seen how the Nakada II burial pits were lined with mudbrick, and soon after the initial use of this Mesopotamian innovation (for Sumer had no readily available stone), there appeared the first monumental architecture in Egypt, also made of Sumerian-style mudbrick.

These initial constructions were massive tombs built for the invaders' most important leaders. They appeared near the city of Tjenu (Gr. *Thinis*) near the cult-site of Abydos, where the body of Osiris was originally thought to have been buried. The Egyptian historian Manetho writes that Tjenu was the capital of the First Dynasty begun by Menes—who was probably Horus-Aha. (By the time of the First Dynasty the capital had been moved down the Nile a number of miles north from the original capital of Nekhen). Along with these great tombs built for the Falcon Tribe's first leaders there were also subsidiary gravesites of scores of individuals who were most likely ritually sacrificed at the same time that

the primary individual was buried. Human sacrifice as well as cannibalism both appear to be important aspects of the Falcon Tribe's religion and ritual system, although these elements are decidedly downplayed by most modern scholars.

A further architectural innovation that had obvious parallels with Mesopotamia came with the Egyptian utilization of *'niched façades,'* which simply means the use of alternating projecting and recessed walls around the perimeter of a building. On this point Rohl is able to quote from a number of scholars who agree that it is one of the most important in proving a link between the Dynastic Race and their origin in Sumer.

Niched façades were used throughout Mesopotamia and they were the architectural method that preceded the appearance of the great stepped ziggurats that sprang up in the city-states as Sumerian culture reached its zenith. In Egypt, once again, this Mesopotamian parallel appears suddenly and fully developed. This method is used in Upper Egypt for tombs located in Abydos and in Nakada, and then it appears again later for construction done at Saqqara in Lower Egypt in the First and Second Dynasties after Egypt was unified under the Horus Kings.

Pyramid of Djoser

Mesopotamian influence is again seen in the Third Dynasty with the creation of the great step-pyramid of Djoser at Saqqara which is recognized as Egypt's first pyramid and obviously modeled after a Sumerian ziggurat. This monument is also one of the first instances when the builders began to utilize the stone that was readily available, rather than depending on the mudbrick that they had been used to. The achievements and innovations at Saqqara then paved the way for the pyramids and temples erected during the Fourth Dynasty, typified by the Giza complex.

The Square Boat Invasion

If we accept the premise that a highly resourceful and technologically advanced group invaded and subdued Egypt prior to the first dynasties

we do not have to look very far for evidence of how and where they did it. For many years this evidence has existed yet it has not been very well explained by the mainstream scholars, who deny such an invasion even took place.

The invasion of Egypt came into the Nile valley from the Red Sea through the valleys of the Eastern Desert. These valleys are known as "wadis" and there are three wadis (Hammamat, Abad and Barramiya), opposite the settlements of Nakada and Nekhen, where evidence of this invasion was left in the form of primitive graffiti.

The most common pictures etched into the rock walls of the valleys are pictures of large Mesopotamian-style square boats with high prows and sterns that are braced back, which often display horns, antlers or streamers. These boats are often filled with people, sometimes with a chieftain-figure carrying a pear-shaped mace standing tall in the center. The wadis run east-west and the prows of the ships always face west towards the Nile. Many of the depictions show the boats being *pulled with ropes* by members of the crew.

What happened when this group of invaders finally reached the Nile itself after dragging their boats through the desert from the Red Sea? David Rohl refers to several of the most important ancient Egyptian artifacts for an answer, including the following two.

The first is known as the **Gebel el-Arak knife**. This ivory artifact was found near the western end of Wadi Hammamat and is important for the images found on its intricately carved handle which specialists conclude give it a firm pre-dynastic date. On one side the carved images point unmistakably to a Sumerian source, from the "Master of Animals" scene wearing a Sumerian hairstyle and long un-Egyptian coat, to the stocky, muscled, short-snouted Mesopotamian dogs pictured underneath. On the other side we find the end result of the invaders' appearance on the Nile. David Rohl calls it "**History's First Battle.**" There are two battle scenes, a land battle at the top and a naval battle at the bottom. In the land battle we find that a short-haired group carrying pear-shaped maces and clubs is defeating a long-haired group that fights back but appears unarmed. In the naval battle the very same type of square boats

that are pictured on the rock walls of the eastern wadis are shown defeating a row of crescent-shaped boats that are typical of the Nile.

Another major pre-dynastic artifact that explains the result of the square boat invasion is known as the **Narmer Palette**, found in Nekhen in 1897 and now held in the Cairo Museum. Narmer was the Upper Egyptian king who immediately preceded Horus-Aha, the conqueror of Egypt. One side of this palette shows a large picture of the king holding a pear-shaped mace in a smiting pose, while his other hand holds the hair of a cringing victim. Beneath his feet two other enemies flee in terror. On the

other side the major depiction is that of two dinosaur-like beasts with heads intertwined in the typical Sumerian fashion, controlled with ropes held by two bearded men. Below this the king is depicted as a bull crushing an enemy and invading a town, while above there is what appears to be a victory procession. Narmer is the main figure and he again holds his mace. He is attended by a servant, his queen, and four figures carrying standards. Against this procession there are the figures of ten beheaded bodies, over which is portrayed the very same high-prowed square boat as found on the Gebel el-Arak knife handle and in the eastern desert graffiti.

From its earliest beginnings Egyptian culture has held the boat to be sacred, as evidenced by the huge so-called "solar-boats" that were unearthed next to the southern face of the Great Pyramid in 1954. These boats were buried when the pyramid was built and scholars believe that they were ceremonial renditions of the mythological ship that transported Ra across the sky each day. However boats were not revered merely for their usefulness on the Nile, or for their mythological traditions, but also because the conquerors of Egypt *came to Egypt* from across the sea by boat. In fact, the boats unearthed at the Great Pyramid, with their high prows, flat bottoms and central cabins, look more like the boats that were pulled across the desert to the Nile than the boats traditionally used *on the Nile*. Perhaps the boats buried at Giza were not "ceremonial" at all.

The Great Migration

In Genesis chapter ten there is a long list of the many different tribes of the earth that existed after mankind emerged from Noah's flood. This passage is known as the Table of Nations and the list is organized under the three sons of Noah: Shem, Ham and Japheth. It is to this list that David Rohl is drawn after he brings his readers to accept the inevitable conclusion that dynastic Egypt was founded by invaders from Mesopotamia.

According to the Table of Nations account there were four children of Ham, and three of them settled in Africa, specifically Cush, Mizraim and

Put. The land of Cush is known throughout the Old Testament as the region of modern-day Sudan/Ethiopia to the south of Egypt; the land to the west of Egypt, modern-day Libya, is believed to be the land of Put; **and the land of Egypt itself is named throughout the Old Testament as Mizraim**. Josephus the Jewish historian supports and elaborates upon the Genesis account,

"...time has not at all hurt the name of Chush (Cush); for the Ethiopians, over whom he reigned, are even at this day, both by themselves and by all men in Asia, called Chushites. The memory also of the Mesraites is preserved in their name; for all we who inhabit this country [of Judea] call Egypt Mestre, and the Egyptians Mestreans. Phut (Put) also was the founder of Libya, and called the inhabitants Phutites, from himself: there is also a river in the country of the Moors which bears that name... but the name it has now has been by change given it from one of the sons of Mesraim, who was called Lybyos." [7]

David Rohl believes that Cush, the oldest son of Ham, appears within the **Sumerian King List** as the first ruler of the post-flood Dynasty of Uruk, where his departure from Sumer and journey to Africa is noted,

"Meskiagkashar, son of Utu, became high priest and king - reigned 324 years. Meskiagkashar **went down into the sea and came out at the mountains**." (SKL column iii, lines 4-6) [8]

If this ancient king and his brothers journeyed away from ancient Sumer by sea, then their route had to have been through the Persian Gulf and around the Arabian Peninsula, sailing the bitumen-coated reed square boats that were typical of the Persian Gulf at this ancient date.

This brings us to the fourth son of Ham, who was Canaan. According to Genesis 10:19, the Canaanites settled the lands on the eastern shore of the Mediterranean. They were also known as the Phoenicians. How they got there was noted by the fifth century BC Greek historian Herodotus, and also Strabo, the first century AD Greek geographer,

Herodotus: "The Persian learned men say the Phoenicians were the cause of the feud (between the Greeks and Persians). These (they say) came to our seas (i.e. the Eastern Mediterranean) from the Erythraean Sea, and

having settled in the country which they still occupy (i.e.Phoenica/ Lebanon), at once began to make long voyages." [9]

Strabo: "On sailing farther (down the Erythraean Sea), one comes to the other islands, I mean Tyre and Aradus, which have temples like those of the Phoenicians. It is asserted, at least by the inhabitants of those islands, that the islands and cities of the Phoenicians which bear the same name are their own colonies." [10]

David Rohl explains where the Erythraean Sea was and also how this understanding of the origin of the ancient Phoenicians has been passed down to the modern day over the centuries,

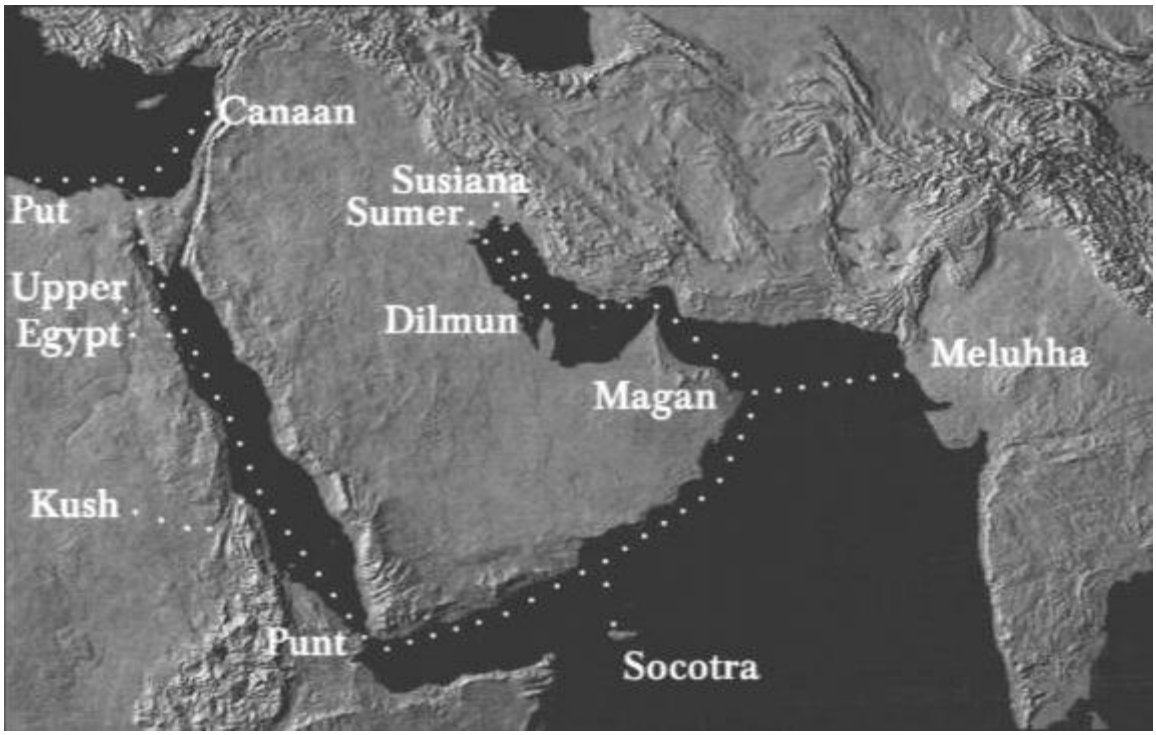
"Go to visit a Lebanese school and sit in on a history class. There you will hear the teacher explain to the children that the modern Lebanese are descended from the ancient Phoenicians who, in turn, originated from the islands of the Persian Gulf. The legendary origins of the Phoenicians are not an invention of the Lebanese Christian community purely to provide a separate ethnic tradition from their Muslim neighbors. The idea that the ancestors of the Phoenicians came from far-off Bahrain to found the new cities of Canaan on the Eastern Mediterranean coast was well known to the classical writers. Justin, Pliny, Ptolemy and Strabo all regarded the original homeland of the Phoenicians in the Gulf as an historical fact. ... The Tyrians (citizens of Tyre) proclaimed their original homeland as the island of Tylos in the Erythraean Sea. Now the Erythraean or 'Red' Sea was not in ancient times what we know as the Red Sea today... The original Red Sea was what we today call the Persian or Arabian Gulf and the Indian Ocean beyond. It was named as such after Erythraeas who, according to legend, was buried within a great mound on the island of Tylos." [11]

Rohl goes on to explain that the name *Tylos* is a Greek rendition of the Akkadian word *Tilmun*, and the legendary "Paradise Island" of Dilmun, well-known in Sumerian myth, is in fact the island of Bahrain. This was proven in 1970 through the scholarship of Geoffrey Bibby in his classic book, ***Looking For Dilmun***, an account of his twelve-year excavation of Bahrain and his research into its origins.

Bahrain was the very first stepping stone from ancient Mesopotamia when the sons of Ham were dispersed after the Flood. One of the most impressive natural symbols of this region is the falcon, the swift and noble bird of prey that is prized today by the sheikhs of the Arab Gulf. Perhaps that is what explains the tribal symbol that was adopted by the invaders of Egypt.

Rohl quotes from Flinders Petrie to summarize the exploits of this powerful warlike group,

"This Falcon tribe had certainly originated in **Elam** (Susiana), as indicated by the hero and lions on the **Araq knife handle**. They went down the Persian Gulf and settled in '**the horn of Africa.**' There they named the 'Land of Punt,' sacred to later Egyptians as the source of the race. The **Pun** people founded the island fortress of **Ha-fun** which commands the whole of the coast, and hence came the **Punic** or Phenic peoples of classical antiquity. ... Those who went up the Red Sea formed the **dynastic invaders** of Egypt entering by the Kuseir-Koptos road. **Others went on to Syria and founded Tyre, Sidon and Aradus, named after their home islands in the Persian Gulf.**" [12]



[Map from Rohl's *Legend* p.293]

If the Egyptians and the Phoenicians shared common ancestors and a common sea-borne path of migration out of Mesopotamia, then these facts go a long way towards explaining their similar religious beliefs revolving around the worship of a primordial Dying God.

We are one step closer to identifying this Dying God as a historical figure.

Footnotes

1. http://touregypt.net/featurestories/flinders.htm

2. *Legend – the Genesis of Civilisation*, David Rohl, 1998, p.311

3. Ibid, p.314

4. Ibid, p. 317

5. Ibid, p.315

6. Ibid, p.317-18

7. *Antiquities of the Jews*, Josephus, Chapter IV,2

8. Rohl, pp. 164-165, 217

9. Ibid, p.303, citing Herodotus, *Book I*:1

10. Ibid, p.253, citing Strabo, Book XVI, 3,4

11. Ibid, pp.252-253

12. Ibid, pp.304-305

5 The Spirit World and Civilization

"Once upon a time, ... there was no fear, no terror. Man had no rival. ... the whole universe, the people in unison ... to Enlil in one tongue gave praise."

Enmerkar and the Lord of Aratta, Sumerian Epic, c.2000 BC

Human beings are unique among all living creatures by the fact that we have a capacity and a need for religious expression. This element of human activity has been understood as rational, necessary and basic from our earliest beginnings up until about the middle of the nineteenth century. It was at this point, guided by materialistic-based philosophy, that religion started to become viewed as irrational and "unscientific." Gradually secular materialism infiltrated the academic world and eventually replaced the Judeo-Christian ethic as the dominant worldview.

It was from this new perspective that James G. Frazer developed his theories on how religion could have evolved into such an essential part of human life. What was "religion" and where did it come from? Like Sigmund Freud, Frazer believed that the answer would not be found in the world of spirit, but rather in the world of matter—in terms that can be perceived by the five senses. From this perspective Frazer concluded that mankind's earliest religious beliefs were merely attempts to understand and *bring order to* the physical world of nature. This new hypothesis fit in well with the current philosophical trends and it quickly became the accepted academic consensus. It was the idea that religion, even though it has evolved into different complicated forms in many different cultures, was at its root simply "**Nature Worship.**" As the twentieth century progressed this theory grew stronger and was adopted and promoted on a mass scale by influential experts like Joseph Campbell and Bill Moyers, among others.

Alongside the "Nature Worship" component of early religion it was also understood that as primitive man advanced, a tendency arose to deify some of the more influential human ancestors that had left behind significant or meaningful legacies. This practice of "**Ancestor Worship**" was acknowledged by the ancient cultures themselves and widely written about by the Greeks. For instance, in Plato's *Euthydemus*, Socrates refers to the ancient gods as his *"lords and ancestors,"* while Euhemerus (c.300 BC) was another Greek philosopher who argued that "Ancestor Worship" was the primary source of religion. Today modern scholars recognize this element as playing a major role in pagan religion and it is a primary component of the *historicist* approach used by scholars such as David Rohl.

In addition to these two major components that were a part of man's early religious beliefs there is another component. It was named by the ancients themselves as the *original basis* of their beliefs, yet it is usually minimized or ignored within mainstream academia. Today it is readily acknowledged in Eastern, alternative, or "New Age" circles, but it is also something that has been understood within the Judeo-Christian tradition right from the beginning. This most important and foundational component of religion is "**Spirit Worship.**"

To understand how mankind has been influenced and directed from the very beginning by **spiritual entities from other dimensions** we will go back in time as far as we can go. We will go to where this study has been leading all along—to the records of the ancient Sumerians of Mesopotamia. This ancient civilization was the very first to invent the art of writing, and what they had to say early on about their own history and beliefs will help to provide the answers that we seek.

The Sumerian Perspective

Before we investigate the belief-system found in Sumerian religion we should first give a general overview of Sumerian history. Modern scholars date the origin of this civilization to around 4500 BC, and its disappearance to about 1750 BC, when it was finally extinguished and absorbed by the conquests of Hammurabi.[1] In addition to inventing

writing the Sumerians are also credited with a number of historical 'firsts' including the wheel, metalworking, pottery, and beer brewing. This last invention perhaps allowed the world's first monarchy to take power, which promptly set up the world's first known system of taxation.

The earliest Sumerian history is related in the **Sumerian King List**, copies of which have been found on several cuneiform tablets or blocks dating to different periods. It begins like this [2]:

Sumerian King List (SKL)
Cuneiform tablet c.2100 BC

After the kingship descended from heaven, the kingship was in Eridug.
In Eridug, Alulim became king; he ruled for 28800 years.
Alaljar ruled for 36000 years.
2 kings; they ruled for 64800 years.
Then Eridug fell and the kingship was taken to Bad-tibira.
In Bad-tibira, En-men-lu-ana ruled for 43200 years.
En-men-gal-ana ruled for 28800 years.
Dumuzid, the shepherd, ruled for 36000 years.
3 kings; they ruled for 108000 years.
Then Bad-tibira fell (?) and the kingship was taken to Larag.
In Larag, En-sipad-zid-ana ruled for 28800 years.
1 king; he ruled for 28800 years.
Then Larag fell (?) and the kingship was taken to Zimbir.
In Zimbir, En-men-dur-ana became king; he ruled for 21000 years.
1 king; he ruled for 21000 years.
Then Zimbir fell (?) and the kingship was taken to Curuppag.
In Curuppag, Ubara- Tutu became king; he ruled for 18600 years.
1 king; he ruled for 18600 years.
In 5 cities 8 kings; they ruled for 241200 years.

Then the flood swept over.

The very first line of the **SKL** implies something of a spiritual or religious nature, which brings us back to the subject of Sumerian religion. The Sumerians worshiped a huge pantheon of greater and

lesser gods, but the primary gods who ruled from the top of the hierarchy were **Anu**, **Enlil**, and **Enki**. Of these three it was Enki who was understood as the founder of civilization, and it was he who was associated with the city of Eridu(g), where *"kingship descended from heaven."* Here are the descriptions of these gods as given in the authoritative ***Gods, Demons and Symbols of Ancient Mesopotamia***,

An is the Sumerian word for 'heaven,' and is the name of the sky god who is also the prime mover in creation, and the distant, supreme leader of the gods. ... He is father of all the gods... It is An who, in Sumerian tradition, took over heaven when it was separated from earth (***ki***), creating the universe as we know it... Although in almost all periods one of the most important of Mesopotamian deities, An's nature was ill-defined and, as he is seldom (if ever) represented in art, his specific iconography and attributes are obscure.

Enlil is one of the most important gods in the Mesopotamian pantheon. According to one Sumerian poem, the other gods might not even look upon his splendour. Sometimes he is said to be the offspring of An... The great centre of the cult of Enlil was the temple E-kur (the 'Mountain House') at Nippur, at the northern edge of Sumer, and Enlil is often called the 'Great Mountain' and 'King of the Foreign Lands,' which may suggest a connection with the Zagros Mountains. Other images used to describe his personality are king, supreme lord, father and creator; 'raging storm' and 'wild bull.'

Enki (Akkadian Ea) was god of the subterranean freshwater ocean (**abzu**), and was especially associated with wisdom, magic and incantations, and with the arts and crafts of civilisation. ... Enki/Ea was a son of An/Anu... Enki's most important cult centre was the E-abzu ('Abzu house') at Eridu. As a provider of fresh water and a creator god and determiner of destinies, Enki was always seen as favourable to mankind. ... In the Sumerian poem 'Inana and Enki' he controls the ***me*** concerned with every aspect of human life, and in 'Enki and the World Order' he has the role of organising in detail every feature of the civilised world.

In Sumerian mythology Anu is portrayed (like the Canaanite God El from Part Three) as a figurehead or "otiose" deity who takes little interest in earthly events and can best be described as "retired." The real action takes place between Enlil and Enki, the two primary sons of Anu, who manage and organize human civilization and are often portrayed as bitter rivals. In the Sumerian language the word ***en*** means "lord," the word ***lil*** refers to the sky, wind, or lower atmosphere, and the word ***ki*** means "earth." Therefore **En-lil**, who appears in Sumerian myth as the primary decision-maker among the gods, possesses a name that makes him a "sky god," similar to Anu and somewhat similar to the Greek god Zeus. **En-ki**, on the other hand, even though his wishes are often over-ridden by Enlil, is known as "Lord Earth" or perhaps "The Lord of the Earth." Their combative relationship is portrayed throughout Sumerian myth and in the Akkadian and Babylonian myths that were written later.

The Creation of Man

In the Sumerian creation myths Enki stands out as *the* central figure. In the myth known as ***Enki and Ninmah*** Enki is tasked with relieving the gods from the hard work that they do all day long. Nammu, the mother-goddess who had given birth to all the gods, pities the plight of the gods and says to Enki, *"Rise up, my son, from your bed, practice your skill perceptively.* ***Create servants for the gods.*** *Let them throw their baskets away."* Enki does just that, after which Enki stands the new creatures up and looks at them intently. The text then reads,

"After Enki, form-fashioner, had, by himself, put sense in their head, he says to his mother Nammu, 'My mother, the creature whose name you fixed—it exists. The [labor/work] of the gods has been forced on it.'" [3]

In the Sumerian myth ***Cattle and Grain*** the creation of man is again referred to, but only as an apparent side note, implying again that man had been created to serve and please the gods.[4]

A more detailed account of man's creation is given at the beginning of the Akkadian ***Atrahasis Epic***, which dates to c.1700 BC. In this similar account the lesser gods who have been overworked revolt against the

higher gods and confront Enlil himself. Enlil summons a council of the gods in an attempt to resolve the situation. Enki suggests that one of the lesser gods be sacrificed to create a creature that will *"bear the load of the gods."* The flesh and blood of this victim is mixed with clay, which Enki then treads upon as a goddess recites incantations. From this mass of clay fourteen clumps are pinched off, which are then inserted into the wombs of "birth-goddesses." Ten months later human-kind is born, as seven males and seven females, who are then forced to take up the hard labor of the lesser gods, digging ditches, growing food, and tending to the everyday needs of the gods.

The Great Flood

Atrahasis is the Akkadian name for the Noah-like figure who is known in similar Sumerian accounts as **Ziusudra** (***The Eridu Genesis***) or **Utnapishtim** (***The Epic of Gilgamesh***). According to all of these accounts the creation of mankind eventually became regretted by the chief god Enlil. The *Atrahasis Epic* reads,

"And the country was as noisy as a bellowing bull.
The god grew restless at their racket,
Enlil had to listen to their noise.
He addressed the great gods,
'The noise of mankind has become too much,
I am losing sleep over their racket.'"

To deal with the problem of human over-population Enlil causes first a plague, and then a famine, to strike the land. In each case Atrahasis calls upon Enki to help mankind and offer a solution to the calamity. Enki responds by giving advice to Atrahasis but his interference on mankind's behalf causes Enlil to become very angry. The final solution, which is agreed upon by the gods despite a passionate argument from Enki, is that a flood will be caused to wipe out mankind entirely. This decision is kept secret and Enki is forced to make an oath that he will not speak of it to any human being. In spite of his oath Enki cleverly conceives a plan to save Atrahasis and still remain true to his word. He contacts Atrahasis from behind a reed wall, and then gives instructions as if he were talking

to the reed wall. In this way Atrahasis is informed of what is coming and told how he can prepare for the calamity. He is told to build a boat as long as it is wide and to build a solid roof over the top. The *Gilgamesh Epic* includes the instructions to *"load the seed of every living thing into the boat."*

After the flood passes Enlil becomes enraged after finding out that mankind survived through Atrahasis and his family. However the other gods and goddesses rejoice and praise the wisdom and compassion of Enki. The anger of Enlil is eventually subdued after Atrahasis reverently builds an altar and offers him sacrifices. In the end Enlil becomes reconciled with Enki, blesses Atrahasis, and gives Atrahasis the gift of immortality.

The Transfer of Divine Authority

One of the most important Sumerian concepts associated with the gods and human civilization, as they related to the world both before and after the flood, was that of the ***me***. The definition here is from ***Gods, Demons and Symbols of Ancient Mesopotamia:***

me: The Sumerian term *me* (pronounced 'may') is a plural, inanimate noun, and expresses a very basic concept in Sumerian religion. The *me* are properties or powers of the gods which enable a whole host of activities central to civilised human life, especially religion, to take place. A related term, *gis-hur* ('plan, design'), denotes how these activities ought, ideally, to be: the *me* are the powers which make possible the implementation of the *gis-hur* and which ensure the continuation of civilised life. They are ancient, enduring, holy, valuable. Mostly they are held by **An** or **Enlil**, but they can be assigned or given to other gods of, by implication, lesser rank.

As this definition explains, originally the ***me*** were held by An and/or Enlil. The Sumerians recognized Enlil as the supreme active god, but the myths make it clear that "Father Enki," the god who helped to create mankind in the first place, was much more loved and revered. Eventually Enki's close bond with humanity became recognized by Enlil,

who brought about a significant change in the way mankind would be ruled. It was decided that the ***me***, previously held by Enlil in his great temple at Nippur, would be transferred to the shrine of Eridu and given into the hands of Enki. This momentous event in Sumerian history and religion is described in a well-preserved myth of 467 lines called ***Enki and the World Order***. This myth is related in Samuel Noah Kramer's book ***Myths of Enki, the Crafty God*** (1989). It begins with the words below, with the poet praising Enki in reverent terms,

Lord who walks nobly on heaven and earth, self-reliant, Father Enki,
engendered by a bull, begotten by a wild bull, prized by Enlil, the Great *Kur*, loved by holy An,
king who turned out the *mes*-tree in the Abzu, raised it up over all the lands,
great *usumgal* (dragon), who planted it in Eridu—its shade spreading over heaven and earth...
Enki, lord of the *hegal* (abundance) the Anunna-gods possess,
Nudimmud (another name for Enki), the mighty one of the Ekur, the strong one of An and Uras.
Nudimmud, the mighty one of the Ekur, strong one of the Anunna,
whose noble house set up in the Abzu is the mast of heaven and earth. [5]

After fifty-nine lines of similar praise and exultation the poet then allows Enki a chance to give praises to himself. Within these lines we find that Enlil, the brother of Enki, gives over to Enki the ***me*** that are so essential to ruling over the affairs of mankind:

Enki, king of the Abzu, celebrates his own magnificence—as is right:

"My father, ruler above and below, made my features blaze above and below.
My great brother, ruler of all the lands,
gathered all the me together, placed the me in my hands.
From the Ekur, house of Enlil, I passed on the arts and crafts to my Abzu, Eridu...
I am the first among the rulers. I am the father of all the lands.
I am the big brother of the gods, the hegal is perfected in me.
I am the seal-keeper above and below. I am cunning and wise in the lands.

I am the one who directs justice alongside An, the king, on the dais of An.
I am the one who having gazed upon the kur, decrees the fates alongside Enlil:
***he has placed in my hand the decreeing of the fates at the place where the sun rises**...”* [6]

After his first speech in praise of himself Enki stops for a moment, allowing the assembled gods to offer their worship and praise, and then Enki continues on with more self-laudatory pronouncements that take up another fifty or so lines:

After the lord had proclaimed his loftiness,
after the great prince had pronounced his own praise,
the Anunna-gods stood up in prayer and supplication:
”Lord who stands watch over the arts and crafts,
expert at decisions. adored one—O Enki, praise.”
A second time, for the pleasure it gave him,
Enki, king of the Abzu, celebrates his own magnificence—as is right:
”I am lord. I am the one who endures. I am eternal...” (etc., etc., etc.) [7]

Following this speech the gods again respond, commenting once again on the fact that Enki is the possessor of the "great," "pure," and "noble" ***me***—solidifying Enki's place as mankind's most important god and confirming his worthiness to be known as "The Lord of the Earth":

To the great prince who had drawn near to his land,
the Anunna-gods speak with affection:
*”Lord who rides the great **me**, the pure **me**,*
*who stands watch over the great **me**, the myriad **me**,*
who is foremost everywhere above and below,
At Eridu, the pure place, the most precious place,
*where the noble **me** have been taken in—*
O Enki, lord above and below, praise!” [8]

Although the very name ***En-ki*** signifies the god's association with the earth, there is really no indication within the Sumerian myths that the worship of Enki evolved from a primitive form of earth-worship. There is also no indication within the myths, as with many other Sumerian deities, that Enki was once a human being. No, Enki did not evolve from nature worship, or from ancestor worship—**Enki was a spirit**, and he

was worshiped as a spirit. One of his most important aspects therefore had to do with his relationship with the spirit world. Kramer explains,

"The craft of Enki is nowhere better represented than in magic. The one who knows the secrets of the gods and the ways of the other world is, not surprisingly, the god who knows the words and rituals to control the spirits. A large number of texts preserved in the 'stream of tradition' are incantation texts, and Enki is prominent in the tradition." [9]

"Enki is the 'lord of the watery deep,' the 'lord of hidden, unfathomable knowledge' in the depth of his 'house of wisdom.' He was also the chief magician of the gods, the great exorcist. His purifying water was used in incantations and magic rites. Ruler of waters of the underworld, lord of rivulets and brooks, of plenteous harvests, Enki was also the god associated with other goods of the earth, metals and precious stones. He was the patron of metal works and crafts generally. Patron of foundations, he gave instructions for building things... The sacred water basin, an image of the Abzu, was set up in temples in honor of Enki. *And the sacred tree grew up in his cult city of Eridu*." [10]

Perhaps the reader will recall that there is another ancient religious tradition that has its roots, as it were, in the memory of an ancient tree. This tradition contains many themes similar to those of the Sumerians, but these similarities only help to highlight the many differences that clearly set them apart.

The Hebrew Perspective

According to tradition the first five books of the Old Testament were written down by Moses, who received them directly from the mind of God. The very first words set down were radically presumptuous and completely revolutionary, if compared with the creation traditions of the surrounding cultures that existed at that time, around the middle of the second millennium BC.

At that time in Mesopotamia the Sumerian culture had long since passed away and the Sumerian language was no longer spoken or written. The

language of the land was Akkadian and Babylon was the city of power. Religion was dictated by the state and the accepted creation account—the very basis of Babylonian society—was a text known as the ***Enuma Elish***. According to this account the great god Anu was no longer viewed as the primordial god and ancestor of all the gods. Instead he had been turned into a created being, who had been born from a union between a god that was merely a deification of heaven (Anshar), and a goddess that was a deification of earth (Kishar).

In Egypt the Heliopolitan tradition of the Great Ennead had been accepted for hundreds of years. The "beginning" was conceived as "Nun," who was a deification of the primordial or primeval waters. Nun was not really even a god because it had no cult, no temples, few representations and was not worshiped. Out of Nun came Atum, later known as Ra. Atum then masturbated with himself to create the pair Shu and Tefnut, who then produced the god Geb (also Seb or Keb) and his sister the goddess Nut. Geb represented the earth and Nut represented the sky, as shown in the picture in Part Two. From this pair came four siblings, of which the most important was Osiris.

There are no existing Canaanite creation myths, but we do have Greek creation myths which were developed from a synthesis of Near Eastern sources. With the Greeks the pattern is basically the same. The beginning is largely undefined (Chaos), yet out of Chaos the earth goddess Gaia is able to emerge. She then gives birth to a number of deities who represent different facets of reality, including "heaven" who is a god named Ouranos. It is finally her relations with her son/husband Ouranos from which come the early gods including Kronos, who later sired Zeus.

With this universally accepted pattern in mind, of heaven and earth somehow giving birth to the gods, the very beginning of Genesis 1:1 is revealed as a revolutionary statement:

"**In the beginning God created the heavens and the earth.**"

Moses was led to believe that the God he served was not a created being, merely one among many equals, not a God who would one day die, or be usurped by his son, but that his God was in fact the Creator of the

entire universe, the One who existed before the world and who would exist when this world passes away.

The Creation of Man

Moses was taught that his God was responsible for creating mankind in the first place. Mankind was created "in the image of God," and given an important responsibility to rule over and care for the earth. However, due to deception coming from a spirit-being who worked against God, from the temptation that came from a forbidden tree, and from willing disobedience stemming from selfish pride, mankind fell from this position of authority over the earth and purity before God.

The Crime and Banishment of Cain

After the "Fall," as it was called, God continued to care for and instruct humanity, yet He expected reverence and worship in return. The first recorded sin after the "Fall" was committed out of jealousy and involved God's requirement that He be worshiped on His own terms, rather than on man's terms. In the book of Genesis this is the story of Cain's murder of Abel. The same basic story is found, with a few subtle twists, in Sumerian mythology.

In the myth of ***Emesh and Enten*** two minor gods, one of farming and one of shepherding, fall into a quarrel. They finally bring their case to Nippur to be judged by Enlil who, in a decision that contradicts that given by the God of Genesis, chooses the farmer over the shepherd.

In the myth of ***Cattle and Grain*** the siblings Lahar, a cattle god, and Ashnan, a grain goddess, get into a quarrel over who deserves more recognition, but unfortunately the end of the myth has not survived.

The myth ***Inanna Prefers the Farmer*** is another variation on the Cain and Abel theme. In this story Inanna rejects the advances of the shepherd who then becomes belligerent towards Inanna's favorite, the farmer. Only after the farmer offers soothing words of appeasement and a

number of gifts in consolation, including that of Inanna herself, does the shepherd's anger subside. In the Genesis account it is the farmer, Cain, who kills Abel the shepherd in a jealous rage.[11]

After the rejection of Cain's sacrifice and the murder of Abel the book of Genesis gives a detailed account of what happened to Cain and to his descendents. This story helps to clear up some of the mystery surrounding the similarities and contradictions within the Sumerian and Hebrew traditions.

"And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. (17) And Cain knew his wife, and she conceived, and bare Enoch: **and he builded a city, and called the name of the city, after the name of his son, Enoch.**" (Genesis 4:8-17, KJV)

Eridu: the Place of Descent

According to the Bible the first city was built by Cain and named after his son Enoch. According to Sumerian history the very first city ever built was established by human beings under the care of the god Enki, and named Eridu. While the Genesis account may in fact be correct there is a great deal of evidence that the very first city eventually became known by the name of Enoch's son, who was Irad. In other words, the name "Eridu" comes from the name "Irad."

In fact, based on his analysis, David Rohl believes that the Genesis text of 4:17 has been tampered with. He believes that the subject of the second sentence, following the usual rules of grammar, should be understood to refer to Enoch. Rohl also believes that the last word of Genesis 4:17 appears out of place and must certainly be a scribal insertion. If read with Rohl's preferred corrections the verse would then read:

"And Cain knew his wife, and she conceived, and bare Enoch: and he (Enoch) *builded a city, and called the name of the city, after the name of his son* (Irad)*."*

Rohl points out that the name *Irad* most likely derives from the Hebrew word *yarad*, which means "**to descend**" (*Irad* in Hebrew is spelled ayin-yod-resh-dalet, and *yarad* is spelled yod-resh-dalet). Recall again the very first words of the Sumerian King List: *"After the kingship* ***descended from heaven****, the kingship was in Eridu."*

Whatever the case may be, whether there are scribal errors in the Masoretic text of Genesis or not, there is a clear connection between the descendents of Cain, the first cities of the Sumerians, and the great Sumerian god Enki. According to the book of Genesis Lamech was a

descendent of Cain through Irad, and Lamech had two wives. One wife was named Zillah and she gave birth to Tubal-cain who became *"the forger of all implements of bronze and iron."* Again David Rohl connects this information from Genesis with Sumerian accounts, specifically with the *second* city of the Sumerian King List, **Bad-tibira**:

"Badtibira means 'Settlement of the Metal Worker.' If we take the Hebrew consonants which make up the name Tubal we get T-b-l. We know that the soft consonant 'l' is often representative of 'r,' thus we might get an original T-b-r which could, in turn, stem from ancient Tibira. Interestingly enough the Semitic epithet 'Cain' in Tubal-Cain also means 'smith' which suggests that this epithet has been added as a clarification of a little-known Sumerian word by the Hebrew author of Genesis. So these are clues which suggest that Tubal-Cain and Badtibira are connected in some way." [12]

According to the Genesis account Tubal-Cain's half-brother was Jubal, who was *"the father of all those who play the lyre and pipe."* These two "arts of civilization," music and metal-working, are always closely associated with Enki and they are mentioned specifically in the myth ***Inanna and Enki*** as a part of the ***me*** that became controlled by Enki. In the apocryphal Book of Enoch, which contains another ancient *"descent from the heavens"* account, mankind was taught the art of making weapons (as well as sorcery, magic, cosmetics, astronomy, astrology, divination, and other such "arts") by the fallen angels who descended from heaven and took human women for wives, as written in Genesis 6.

If this last possibility is considered then Enki begins to be seen in a very different light. In the Sumerian myth ***Enki Builds the E-Engurra*** the story is told of how Enki built his shrine in Eridu and of the blessings and praises that he received from the other gods after he had completed it [13]:

"After the water of creation had been decreed,
After the name hegal (abundance) born in heaven,
Like plant and herb had clothed the land,
The lord of the abyss, the king Enki,
Enki the Lord who decrees the fates,

Built his house of silver and lapis lazuli;
Its silver and lapis lazuli, like sparkling light,
The father fashioned fittingly in the abyss.
The creatures of bright countenances and wise, coming forth from the abyss,
Stood all about the lord Nudimmud (Enki);
The pure house he built
He ornamented it greatly with gold,
In Eridu he built the house of water-bank,
Its brickwork, word-uttering, advice-giving,
Its... like an ox roaring,
The house of Enki, the oracles uttering."

The Great Flood

In the book of Genesis the Great Flood is caused by God not because mankind was too "noisy," as the *Atrahasis Epic* claims, but because mankind had become corrupted from their interactions—sexually, spiritually and technologically—with the fallen angels:

"The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time. The LORD was grieved that he had made man on the earth, and his heart was filled with pain. So the LORD said, 'I will wipe mankind, whom I have created, from the face of the earth--men and animals, and creatures that move along the ground, and birds of the air--for I am grieved that I have made them.'

...Now the earth was corrupt in God's sight and was full of violence. God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. So God said to Noah, 'I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth...'" (Genesis 6:5-7, 11-13)

Noah was chosen to be saved because he and his family alone had resisted the negative influences of the spirit world, and remained true to the Creator. Noah was a *"righteous man, blameless in his time"* and like

Enoch he *"walked with God."* After the flood Noah worshiped God and received a blessing in return. However it was not long before mankind was seduced by the spirits again.

The Tower of Babel

The genealogy of the human family is given in a list known as the Table of Nations in Genesis 10. In this list there are exactly *seventy* names given of the descendents of Noah's three sons, Shem, Ham and Japheth. It was through these tribes that the earth was re-settled and re-populated after the Great Flood. However, the book of Genesis also gives a strange account that describes how God's intervention was needed to get the process moving:

"Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar and settled there. They said to each other, 'Come, let's make bricks and bake them thoroughly.' They used brick instead of stone, and tar for mortar. Then they said, 'Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth.'

But the LORD came down to see the city and the tower that the men were building. The LORD said, 'If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other.'

So the LORD scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel --because there the LORD confused the language of the whole world. From there the LORD scattered them over the face of the whole earth." (Genesis 11:1-9, NIV)

According to the Genesis account God supernaturally "confused the language of the whole world." This made it impossible for the Tower of Babel to be completed and also made it necessary for the different tribes, all speaking different languages, to branch out and claim their own territories for habitation.

The Sumerian account of this event can be pieced together by clues found within a large epic narrative of 636 lines known as ***Enmerkar and the Lord of Aratta*** (c.2000 BC). Within this epic poem there is a section known as the *"Incantation of Nudimmud"* located in lines 136-155. These lines speak about a long-ago age when human beings lived without fear, when man was united in monotheistic worship, and when human speech was unified in a single language. This text is important because it clearly points to Enki (Nudimmud) as the force behind the scenes who helped to bring about the confusion of tongues [14]:

Once, then, there was no snake, there was no scorpion,
there was no hyena, there was no lion,
there was no wild dog, no wolf,
there was no fear, no terror:
human had no rival

Once, then, the lands of Shubur-Hamazi, polyglot Sumer,
that land great with the *me* of overlordship,
Uri, the land with everything just so,
the land Martu, resting securely,
the whole world—
the people as one—
to Enlil in one tongue gave voice.
Then did the contender—the *en* (lord)

the contender—the master
the contender—the king
the contender—the *en*
the contender—the master
the contender—the king
Enki, *en* of *hegal*,

the one with the unfailing words,
en of cunning, the shrewd one of the land,
sage of the gods, gifted in thinking,
the *en* of Eridu,
change the speech of their mouths,
he having set up contention in it,
in the human speech that had been one.

The first century historian Josephus in his *Antiquities of the Jews* explains that the building of the Tower of Babel was an act of disobedience towards God and that those who worked on it were motivated by their own selfish desires and pride. He also explains that its chief proponent was a king by the name of Nimrod, the son of Cush and grandson of Ham. Nimrod appears within the Table of Nations as the Bible's very first potentate:

"Cush was the father of Nimrod, who grew to be a mighty warrior on the earth. He was a mighty hunter before the LORD; that is why it is said, 'Like Nimrod, a mighty hunter before the LORD.' The first centers of his kingdom were Babylon, Erech, Akkad and Calneh, in Shinar. From that land he went to Assyria, where he built Nineveh, Rehoboth Ir, Calah and Resen, which is between Nineveh and Calah; that is the great city." (Genesis 10:8-12, NIV)

The figure known in the Bible as Nimrod, who opposed the God of the Old Testament, was known to the Sumerians as Enmerkar. He is the hero of the ***Enmerkar and the Lord of Aratta*** epic. In Hebrew the four letters that make up the name Nimrod roughly translate to n-m-r-d. In Sumerian the name Enmer translates to n-m-r, while the suffix -kar simply means "hunter." In the Bible he is "Nimrod the Hunter" and in Sumerian myth he is "Enmer the Hunter."

After the Great Flood the Sumerian King List gives the kings who ruled the First Dynasty of Uruk. First on the list is the king Meskiagkasher who, as we explained in Part Four, was in fact the Biblical Cush. The second name given is that of Enmerkar [15]:

"Enmerkar, son of Meskiagkasher, king of Uruk, the one who built Uruk – reigned 420 years..."

The Sumerian King List records that Enmerkar built Uruk, and according to Genesis the center of Nimrod's kingdom was Babylon (Babel) and Erech, which is Uruk (modern-day "Iraq").

Enmerkar and the Shrine of the Abzu

The epic poem ***Enmerkar and the Lord of Aratta*** tells the story of Enmerkar's plan to build a temple to the goddess Inanna in Uruk, and his attempts to force the neighboring mountain kingdom of Aratta to provide all of the necessary building materials. In addition to this project, Enmerkar was also engaged in renovating and greatly expanding Enki's shrine that was located in Eridu. It is this project which David Rohl believes was recorded in Genesis as the attempt to build the Tower of Babel.

According to David Rohl, the references in Genesis 10 and 11 to the city of "Babel" (Babylon) should be understood as references to Eridu. The original Sumerian name for the cult headquarters of Enki in Eridu was *Nun.ki*, which means "mighty place." When the sacred precinct of Babylon was built for Marduk a thousand years later it was also known as *Nun.ki*, but it was known primarily by its Akkadian name of *Bab-ilu*. In other words, *Bab-ilu* equates to *Nun.ki*, and the original Nun.ki was located not in Babylon, but in Eridu. Here is how Rohl explains it,

"(Nun.ki) is otherwise known as Eridu – the very first royal capital in Sumer and the residence of the god of the abyss, Enki. Indeed, it seems that the sacred precinct at Babylon was named after that original Nun.ki, even going so far as to call the temple dedicated to Marduk, E-sagila or the 'lofty house' and also known as the 'mooring post of heaven and earth', after the original tower temple at Eridu. So, the biblical Tower of Babel/Nun.ki was not the second millennium Old Babylonian ziggurat at Babylon but rather the prototype third millennium ziggurat built at Eridu/Nun.ki in the Late Uruk period." [16]

The epic Sumerian tale, ***Enmerkar and the Lord of Aratta***, begins with Enmerkar of Uruk calling upon the goddess Inanna and asking her to help him create a temple for her that is worthy of her greatness. Until this time Inanna was associated with the kingdom of Aratta of the Zagros Mountains to the northeast of Sumer, but in the poem Enmerkar alleges that these people do not worship and honor her as she deserves. Enmerkar refers to Inanna as "my sister," and he asks that she force Aratta to provide what Enmerkar desires,

"My sister, let Aratta fashion gold and silver skillfully on my behalf for Unug (Uruk). Let them cut the flawless lapis lazuli from the blocks, let them …… the translucence of the flawless lapis lazuli .... build a holy mountain in Unug. Let Aratta build a temple brought down from heaven -- your place of worship, the Shrine E-ana; let Aratta skilfully fashion the interior of the holy ĝipar, your abode; may I, the radiant youth, may I be embraced there by you. Let Aratta submit beneath the yoke for Unug on my behalf." [17]

In addition to this shrine for Inanna, the E-ana, to be built in Uruk, Enmerkar also asks for materials for another project, which he refers to as the "great shrine," the "great abode of the gods," which will be a renovation of the abzu, the cult center of Enki in Eridu,

"Let the people of Aratta bring down for me the mountain stones from their mountain, build the great shrine for me, erect the great abode for me, make the great abode, the abode of the gods, famous for me, make my *me* prosper in Kulaba (Uruk), **make the abzu grow for me like a holy mountain**, make Eridug gleam for me like the mountain range, cause the abzu shrine to shine forth for me like the silver in the lode."

Inanna responds to Enmerkar's plea, and she gives him instructions regarding how to deal with the kingdom of Aratta. She tells him to choose a strong and eloquent messenger and to send him into the mountains to speak with the people of Aratta and repeat Enmerkar's demands. She predicts that the people of Aratta will "humbly salute Inanna like tiny mice" and that "Aratta shall submit beneath the yoke to Unug (Uruk)"; they will provide materials for Enmerkar's projects which will allow the abzu of Eridu to "grow for you like a holy mountain."

Enmerkar follows Inanna's advice and the rest of the epic consists of a series of diplomatic exchanges between Enmerkar and the king of Aratta. Enmerkar refers to himself as "the lord whom Nudimmud has chosen in his sacred heart" and he demands that Aratta submit to him "lest like a settlement cursed by Enki and utterly destroyed, I too utterly destroy Aratta!"

In the final exchange Enmerkar gives his messenger a long list of demands to make of Aratta, ending with the demand that Aratta *"take*

the mountain stones, ***and rebuild for me the great shrine Eridu, the abzu, the E-nun;*** *let them adorn its architrave for me .... Let them make its protection spread over the Land for me."* In the end the king of Aratta refused to submit to Enmerkar, but we know that Enmerkar eventually invaded and subdued Aratta from other epic poems, such as ***Lugulbanda and the Mountain Cave***. Enmerkar's career is summarized by David Rohl:

"The conquest of resource-rich Aratta was the culmination of Enmer's expansionist policy. By the end of his long reign the king of Uruk controlled much of Mesopotamia and had greatly enriched the cult centres of Sumer. He also controlled the donkey trade routes through the Zagros mountains and sea trade via the Persian Gulf. To the north, large heavily fortified colonies were established close to the main waterways and therefore connected the heart of the empire by means of fast-moving ships. Exotic goods and metals were pouring into the capital city of Uruk and, of course, Enmer's palace coffers. This really does make him the first potentate on Earth, just as the Genesis tradition states. In his guise of warrior-hero Enmer/Nimrod is remembered as the founder of the mightiest cities in Assyria and Babylonia, as well as a great builder in the old religious centres of Sumer." [18]

Evidence for Eridu's Tower

The story of the Tower of Babel is dismissed by modern historians as fiction because there is no historical evidence that Babylon existed as a city at that early date, circa 2800-3000 BC, and because there is no archaeological evidence for the Tower itself, which must have been one of the most significant wonders of the world, even if it was never fully completed. The fact is that the city of Babylon did not become important until prior to the rise of Hammurabi around 1800-2000 BC, and Babylon did not possess a major ziggurat until one was built by Hammurabi in honor of the new god Marduk. This problem disappears, however, once it becomes clear that the Tower of Babel was actually the Tower of Eridu. Once again, David Rohl comes through with evidence that too many historians have misplaced or ignored.

In the late 1940s the ancient site of Eridu—modern Tell Abu Shahrain—was excavated by a joint British and Iraqi team led by Fuad Safar. What Safar found was evidence for a continuously maintained cult center of the god Enki. The very first shrine was a simple affair probably made of reeds, but a square brick structure was soon built and after this the inhabitants made continuous renovations and expansions. The excavation revealed seventeen different levels of construction for this temple, Enki's abzu, which during the Uruk Period became the holiest site in all of Mesopotamia.

The most impressive discovery was known as Temple I, a massive structure with a huge temple built on a massive platform, with evidence of an even larger foundation behind it that would have risen up almost to the height of the temple itself. David Rohl believes that whatever was built *on top* of this massive foundation was probably the structure that is described in Genesis as the Tower of Babel.

What was even more intriguing for the excavators was their discovery that precisely at its highest point of architectural achievement, *the Eridu settlement was abandoned.* Rohl writes that "quite suddenly, the island of Eridu suffered some unknown but cataclysmic fate."

Fuad Safar's academic analysis of the site states,

" ... the Uruk Period ... appears to have been brought to a conclusion by no less an event than the total abandonment of the site. ... In what appears to have been an almost incredibly short time, drifting sand had filled the deserted buildings of the temple-complex and obliterated all traces of the once prosperous little community. ... At this point, there is a considerable hiatus in the history of the site, as it is known to us from the results of our excavations. ... **the Jemdet Nasr epoch ... is not represented at Eridu.** During the Early Dynastic period also, there is reason to

suppose that the fortunes of Enki's shrine at Eridu had reached an extremely low ebb. In fact, the only meager remains of this period, were indications on the slopes of the mound which now represented the ruins of the prehistoric shrine, that some kind of impoverished sanctuary still survived at its summit." [19]

So what happened to Eridu? More importantly, what happened to Enki? What could have caused the abandonment and desolation of the primary holy site of Mesopotamia's most revered and influential god? If the Genesis account is correct, and Nimrod was somehow involved, then what happened to Enmerkar? Strangely, the Sumerian myths and legends do not offer straightforward or satisfactory answers to any of these questions.

Sumerian myth may not offer good answers, but the book of Genesis does. It tells us that the attempt to build the Tower of Babel caused God to intervene and confuse the languages of the builders, after which the different tribes and groups set out from Mesopotamia to claim and settle lands of their own. Part Four focused on the children of Ham and explained how they journeyed by boat, first to Bahrain and then on to Africa, Egypt and the Mediterranean. There is evidence that this group, the Falcon Tribe, maintained a recollection of their original home in Eridu and, more importantly, of their leader Enmerkar and of Enki their god, after they set out to conquer and settle new lands.

The Egyptian Connection

Egyptian creation myths represent a major challenge for scholars to try to interpret. In Part Two we briefly summarized the creation myth of the Ennead of Heliopolis, which promotes the god Atum as the creator of the world, but it seems that each major religious center in Egypt found it necessary to develop its own version of the creation story. So, for instance, in Memphis the creator was Ptah; in Hermopolis creation came jointly from the enigmatic Ogdoad gods; and in Sais in Lower Egypt it was the goddess Nit, or Neith, who "caused everything to come to be." Superceding all of these was the account given by the priests of Thebes, whose creator was the ram-headed god Amun, who had become

associated with Zeus by the time that Alexander the Great annexed Egypt.

Despite the differences in the creation accounts it does appear that all of them do have several things in common. In the first place, they all appear to have at least some elements of their theology based upon the early Pyramid Texts, and secondly they usually describe the universe before creation as a watery, formless chaotic void, personified as the god Nun. It is from Nun that the Primeval Mound arises, from which comes the creator who brings forth the rest of the gods and mankind.

In Heliopolis this creator was Atum, whose association with the Primeval Mound is depicted by the Benben, a pyramid-shaped stone. Atum was personified as the Benu bird, the self-creating phoenix that was shown perched atop the Benben stone, and Atum was also associated with Ra and viewed as a sun god.

The city of Memphis was thought to have been founded by Menes in pre-Dynastic times and it was an important administrative center during the Old Kingdom. The priests of this city believed that Ptah was actually the creator of Atum, and eventually Ptah became absorbed into the Egyptian conception of Nun. In examining Ptah David Rohl refers to a Memphite text that reads, *"Ptah who is upon the Great Throne; Ptah-Nun, the father who begat Atum; Ptah-Nunet, the mother who bore Atum; Ptah the Great, that is, the heart and tongue of the Ennead; Ptah who gave birth to the gods..."*

In Hermopolis the very beginning was personified as four pairs of related primordial couples. These were Nun and Naunet, who personified the primeval waters; Heh and Hauhet, who represented infinity; Kek and Kauket, who personified darkness; and Amun and Amaunet, who represented the air. The priests of Hermopolis developed the idea that at some early point these couples interacted and sparked a great explosion, out of which the Primeval Mound came into existence. This mound was known as the ***"Isle of Flame"*** because it was where the sun god Atum/Ra was born and where he first blazed forth.

In Thebes the priests chose to focus on the god Amun. He was the "Hidden God" and his priests went to great lengths to make him appear

as mysterious and as powerful as they possibly could. The Theban priesthood recognized Amun as a member of the Ogdoad group, yet they believed that Amun also preceded it and was in fact its creator. He transcended creation and preceded the primordial waters of Nun, creating all of the gods and even matter itself. Amun rose to power in the Eleventh Dynasty when he was merged with Ra the sun god and became known as Amun-Ra. Aside from the strange short-lived cult installed by Akhenaten, the worship of Amun was the closest that the Egyptians came to embracing something vaguely similar to monotheism. The ascendance of Amun as the primary Egyptian god may relate in some way to the period of Israelite captivity in Egypt after the death of Joseph, when the Egyptian monarchy first began to view the Israelites as internal enemies that needed to be culled and enslaved.

For David Rohl, whose task in his book ***Legend*** is to show how the rulers of the Egyptian Dynasties came from Mesopotamia, the important commonality in all of the creation accounts is the reference to a Primeval Mound that was the original home of the gods. During the period of Ptolemaic rule in Egypt there was a major renovation and expansion of the temple to Horus at Edfu. Engraved on the walls of this temple there are important references to this Primordial Mound and to the long-gone era of the gods known as *Zep-Tepi*, or "The First Time." David Rohl refers to these engravings and finds evidence that the Egyptians possessed dim memories of their journey, first from Eridu to Bahrain, and then from Bahrain to Egypt.

The founding of the first mythical temple upon the Primordial Mound is shown on a wall inscription at Edfu that is labelled "Thoth and the Seven Sages." This primordial temple is simply called "The Great Throne" and Thoth and the Seven Sages are attended by two enigmatic gods known as Wa and Aa. Rohl points out that a group of "Seven Sages" are also prominent characters in Sumerian myth. They are honored as fathers of Sumerian civilization and in the *Epic of Gilgamesh* the city of Uruk is referred to with the words, *"Did not the Seven Sages themselves lay out its plans?"*

In another Edfu scene there is a central depiction of a Falcon seated upon a ceremonial perch known as the ***Djeba***. In front of it stands a king in an

"attitude of adoration," and behind it six different gods sit alongside Wa and Aa. These gods are referred to as the "Senior Ones," the "Offspring of the Creator," the "Glorious Spirits of the Early Primeval Age," "Brethren of the Sages," the "Builder Gods," the "Glorious Shebtiu, and also *"Children of the Risen One."* In this scene Wa and Aa are referred to as the "Lords of the Island of Aggression" who "founded this place and who were the first to exist therein in the company of Re."

This group, the *Shebtiu*, are interpreted by Rohl to be the descendents of the original "Ancestors" who lived during the era of *Zep-Tepi*. Their original home was the "Island of Aggression" or "Island of Flame" where Ra was said to have first shone forth—the original Primordial Mound. However, for reasons not clearly explained, the Shebtiu relocated and founded a new place known as the "Blessed Isle" which was the location of the ***Djeba*** of the Falcon.

This "Blessed Isle" was Bahrain, and the Edfu inscriptions also refer to it as the "Island of Re," "The Exalted Throne of Horus," the "Foundation Ground of the Ruler of the Wing," as well as ***"The Place of the Uniting of the Company."*** Rohl comments that this last title suggests "a gathering of forces or an alliance of some sort. It is almost as though the island becomes a staging post for something much bigger." This possibility is reinforced by some of the other names that are given for the individual Shebtiu within the Edfu texts. Their names are "The Distant One," "The Great One," "The Sailor," "The Sacred Head," "The Serpent-Creator of the Earth," "Lord of the Twin Hearts," "Lord of Life and Divine Power," and also the ferocious "Mighty-chested Lord who made slaughter; the Spirit who lives on blood." [20]

The location of the original Primordial Mound itself, which according to Egyptian creation myths arose out of the chaotic waters of Nun, is made clear by some of the most common Sumerian and Babylonian creation myths, of which the following is an example:

"A reed had not come forth. A tree had not been created. A house had not been made. A city had not been built. All the lands were sea. **Then Eridu was made.**" [21]

The connection between Egypt's Primordial Mound and the Sumerian city of Eridu is made clear by some of the names associated with both. For instance, the primordial waters were known as "Nun" to the Egyptians, while the name for Enki's shrine at Eridu was, as the reader may recall, "Nun.ki" and also "e-Nun." Another connection exists with the many references to Eridu as the "Abzu" of Enki. This is the root for the word we know today as "Abyss" and Enki was the Lord of the Abyss. One of the first important cult centers for the invaders of Egypt was a place which came to be known by the Greeks as "Abydos." However, the Egyptian name is better represented as "Abedjou" or "Abdju." The sound "dj" is often simply given as "z," such as in the common rendition for the Step-Pyramid of Djoser as "Zoser." With this in mind we find that Abydos=Abdju=Abzu, which directly equates with the cult center of Enki known as the Abzu in Eridu.

The god of the Falcon Tribe, the tribe that invaded and conquered Egypt, was clearly Enki. Below is a well-known Sumerian pictographic inscription of Enki depicting him holding a **falcon** with one hand, with the "life-giving" fresh waters of the Abyss flowing from his shoulders.

Enki was always associated with fresh-water springs, which were considered gateways to the land of the underworld dead. In Eridu his temple was built over such a spring, and in Bahrain there are numerous fresh-water springs that bubble up on the island and out in the ocean close to the shore. The locations chosen for the cult sites in Egypt in the vicinity of Abydos were chosen probably because it too had such a spring. (On a side note, this connection between underwater springs and the world of the dead was also clearly understood by the ancient Maya

and was essential to their elaborate rituals of human sacrifice, as examined in recent National Geographic investigations.)

In Sumerian myth Enki was known as the "Lord of the Earth," and he plays a major role in the myths that explain the appearance of the sun god Utu and the great goddess Inanna who was brought down from the mountains and given a central role. In the case of Utu we find that both Meskiagkasher (Cush) and Enmerkar (Nimrod) are referred to as "sons of Utu." What appears to have happened is that after Enki's cult center of Eridu was abandoned he re-invented himself within the Falcon Tribe. They were his most devoted worshipers and through them he was able create for himself a new religious system as well as a new civilization.

David Rohl finds many connections between the Sumerian Enki and the Egyptian gods Ra, Atum and Ptah. Enki was able to appropriate the role of primary creator through Atum, while at the same time utilizing the symbol of the sun, Ra, that had been given to Utu in the Sumerian myths. This explains why the Primordial Mound was known as the "Isle of Flame," the place from which Ra first blazed forth and from which Atum created himself, and it also explains why Bahrain, the "Blessed Isle" was also known as the "Isle of Ra."

In the excavations done at Bahrain the evidence is overwhelming that in its earliest days it was a cult haven for worshipers of Enki. In the epic ***Enki and the World Order*** it was Enki who established Bahrain, or Dilmun, as a civilization, and it is Enki who was known as "**The Lord of Dilmun.**"[22] In the account of his excavation of Bahrain the archaeologist Geoffrey Bibby comments on the finding of a special spring and pool in one of the ancient temple's dedicated to Enki:

"Such an ablution pool was a very un-Sumerian feature in a temple which otherwise was not un-Mesopotamian in character. And we thought of the Great Bath on the citadel of Mohenjo-Daro, and of the washing places which are an indispensable feature of every mosque to this day. But perhaps there was more to it than that. To the Sumerians, and probably even more to the people of Dilmun, such a spring was not a natural phenomenon. Here were the waters of the Abyss, here the sweet waters of the sea-beneath-the-world broke through to the surface.

This might be the very spring which Enki, the Lord of the Abyss, had caused to gush forth in Dilmun, at the behest of the goddess Ninhursag." [23]

Enki the Lord of Eridu was known to the Egyptians as Atum of the Primordial Mound as well as Ra of the "Blessed Isle" of Bahrain. Like Enki who helped to fashion mankind from clay, Atum was known to the Egyptians as "The First Primeval One" who "fashioned earth upon his (potter's) wheel," who created men and gave birth to the gods. Through his control over the Falcon Tribe the land of Egypt became Enki's personal fiefdom and Enki became the primary spiritual force directing its three thousand year history.

The Historical Osiris

The *Golden Age* of the gods, the era known as *Zep-Tepi*, was for the Egyptians the era of the reign of Osiris. If the original "Primordial Mound" was located in Eridu, and not on an island on the Nile River in Egypt, then the historical identity of Osiris is revealed. He is none other than Enmerkar, known also as Nimrod in the book of Genesis, who ruled over the first super-kingdom of history with a political base in Uruk and a spiritual base in Eridu.

When the kingdom of Enmer/Osiris was brought to an end, and when the great king died, his inner circle was forced to flee from Mesopotamia entirely. Eridu was abandoned, along with its unfinished Tower, after what must have been a major conflict, because the Edfu inscriptions refer to the original home of the gods as the "Isle of Aggression" (Egy. *iu titi*) and "Isle of Combat" (Egy. *iu aha*). [24]

After regrouping and consolidating their forces on the "Blessed Isle" of Bahrain a significant faction of this Falcon Tribe then invaded Upper Egypt. They took the carefully-preserved body of their slain king with them and they sailed around the Arabian Peninsula, up the Red Sea, and then re-embarked on the Nile River after dragging their boats through the wadis of Egypt's eastern desert. One of the first cult centers of this

invading group was located at Abydos, and it was here where the body of Enmer/Osiris was temporarily laid to rest:

"Abydos, or Abdju, lies in the eighth nome of Upper Egypt, about 300 miles south of Cairo, on the western side of the Nile and about 9.5 miles from the river. It spreads over 5 square miles and contains archaeological remains from all periods of ancient Egyptian history. **It was significant in historical times as the main cult center of Osiris, the lord of the netherworld.** At the mouth of the canyon at Abydos, which the Egyptians believed to be the entrance to the underworld, one of the tombs of the 1st dynasty kings was mistaken for the tomb of Osiris. A thousand years later, and pilgrims would leave offerings to the god for another thousand years. The area is thus now called *Umm el Qa'ab*, 'Mother of Pots.'" [25]

Perhaps this tomb was indeed the original tomb of Osiris and the ancient Egyptians were not "mistaken." Whether it was or not, we can be certain that the location known as *Umm el Ga'ab* was an important site for the invading Falcon Tribe from the very beginning. At this location archaeologists have determined that a total of ten pre-dynastic and early-dynastic royal tomb enclosures were built, of which eight have been found and excavated. Many of these burial enclosures also included subsidiary graves for attendants that were offered as human sacrifices at the time of the royal burial. Egyptologists believe that the *Umm el Ga'ab* enclosures are related to early inscriptions that mention "fortresses of the gods," as Egyptologist Richard H. Wilkinson explains,

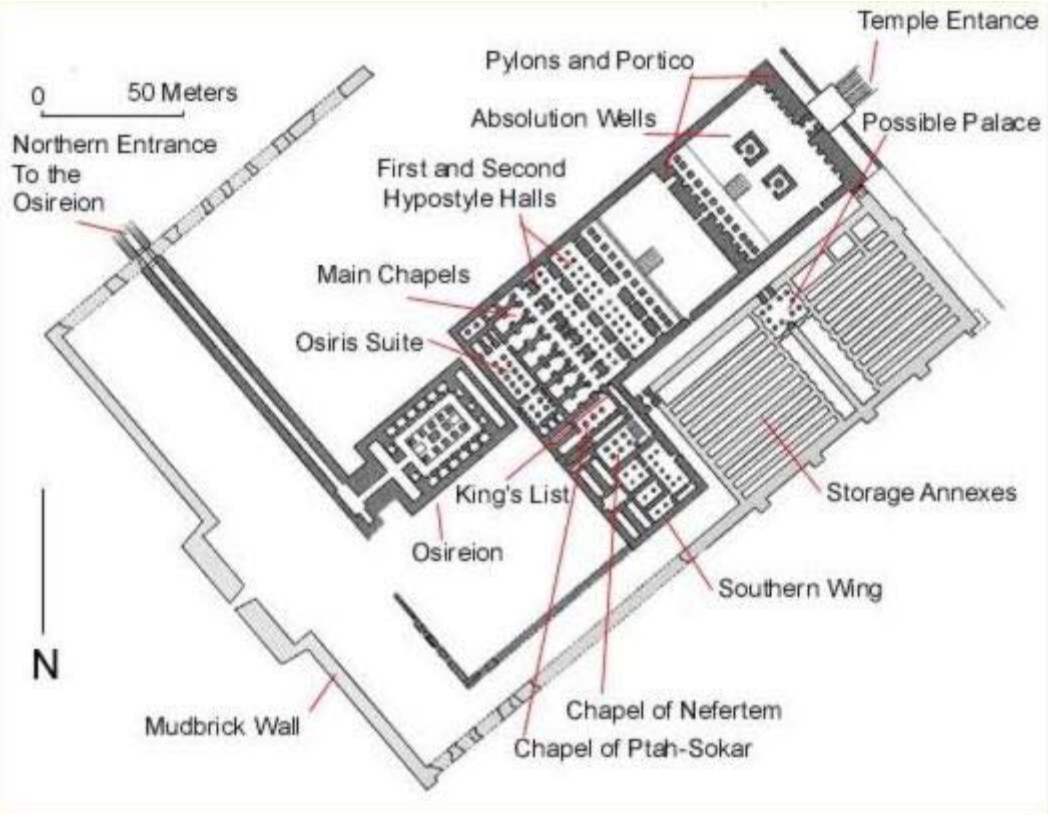
"(The enclosures) seem to have been ceremonial gathering places for the gods known as the *shemsu-her*, the 'entourage of Horus,' who were associated with the king as the manifestation of the falcon god Horus – probably regarded as the same deity worshiped at Hierakonpolis (Nekhen - Falcon City). ...The open courts of these enclosures may have contained a sacred mound similar to that found in the shrine of Hierakonpolis as well as in other later temples and shrines. The mound is of particular significance as it may have been regarded as a symbol of the original mound of creation in Egyptian mythology, from which the primordial falcon god was said to have surveyed the world from his perch or standard." [26]

The "sacred mounds" of these early holy sites relate directly back to Eridu of Mesopotamia. Further proof of the Falcon Tribe's origin comes from other artifacts buried nearby which mainstream Egyptologists have a hard time understanding:

"Near Khentyamentiu's temple, a mile north of the Umm el Ga'ab (Qa'ab) cemetery and nested among the enclosures were fourteen (found to-date) large boat graves. The remains of the ancient ships, dating to the 1st Dynasty, were uncovered in the desert. Each averages 75 feet in length and had been encased in a structure two-feet thick with whitewashed mud-brick walls. Whether they were meant to represent solar barques, anticipating the ship built by Khufu and found within his Pyramid at Giza, is not yet known." [27]

These boats were viewed as sacred to the Falcon Tribe because they were the means by which the *Shemsu-Hor* invaders arrived in Egypt in the first place. Their original use was *functional*, and only later did they become viewed as cultic "solar barques" and become assimilated into Egyptian religion.

In the thirteenth century BC the Egyptian king Seti I, the father of the great Ramesses II, built one of Egypt's most impressive and remarkable temples. This temple, the Temple of Seti I at Abydos, has seven sanctuaries, dedicated to himself, Ptah, Re-Harakhte, Amun-Re, Osiris, Isis and Horus. It is built in a curious L-Pattern, at the back end of which is another remarkable monolithic structure known as the Osireion.



(Image borrowed from
http://touregypt.net/featurestories/setiabydos.htm)

The ***Osireion*** was built as another "Tomb of Osiris" and when it was completed it featured numerous elaborate paintings and inscriptions on its walls detailing the many aspects of Osiris and his role in Egyptian religion. At the center of the building was a raised rectangular "island," with receptacles cut into the floor to hold a sarcophagus and canopic chests. Surrounding the "island" was a water-channel cut into the floor, into which steps from the island descended. Wilkinson explains a likely factor that dictated this temple's placement,

"The location of the Osireion in the temple of Sethos I (Seti I) at Abydos ... is due to the proximity of a natural spring. This seems to have been used to provide a pool of water around the subterranean 'grave' in order to make it a model of the mythical mound of creation which the Egyptians believed rose from the primeval waters." [28]

Again, this description of a fresh water spring integrated into the plan of a temple of Osiris in Abdju is very similar to the descriptions given in Sumerian texts of fresh water flowing out of Enki's Abzu in the sacred

island of the city of Eridu, the cult-capital ruled by Enmer prior to its abandonment.

Regarding the dating of the building of the Osireion, most scholars believe it was begun by Seti I and completed by his grandson. However, the mystic Egyptologist John Anthony West disagrees. In his Magical Egypt DVD series, West offers several factors that point to an earlier date for the building of the Osireion. First of all, there is the curious fact that the elevation of the Osireion is almost fifty feet *lower* than that of Seti I's temple. Secondly, there is the strange L-pattern to the layout of Seti's temple, and thirdly, there is the odd fact that there is a chamber dedicated to Osiris within Seti's temple. Why dedicate a chamber within the temple, if another entire building was planned in honor of the same deity from the beginning? West believes that the original plan for Seti's temple called for it to be built as a straight rectangle, and that this was changed only after the workers uncovered the Osireion while digging to lay the foundation of Seti's temple. The discovery of the Osireion forced the architects to shift the "Southern Wing" off to the side, which created the L-pattern. The finding of the Osireion would have been taken as a divine sign and the ancient building would have been refurbished, renovated, and redecorated, and incorporated into the plan of the overall site.

Of course West's theory may be wrong and the Osireion may indeed date to the thirteenth century BC. Nonetheless, the intriguing possibility exists that it may have actually served as a temporary resting place for the body of Osiris more than fifteen hundred years earlier. We cannot know for sure where the body of Osiris rested while in Abydos, but we can be reasonably certain that it did rest there. However, once the massive necropolis at Giza was completed during the Fourth Dynasty the body was brought north and secreted in its current undiscovered location, perhaps in a hidden chamber in the very heart of the Great Pyramid (**Part Two**).

Giza became the greatest monument to Osiris ever built, but Abydos still continued as a primary location for the Osiris cult and his related rituals and festivals. Perhaps the most important of these festivals was the Festival of Khoiak, held in the fourth month of the season of *Akhet* (Inundation). The high point of the ritual was a three-day reenactment of the myth of Isis and Osiris, and the death of Osiris at the hands of Set. It included a procession with an effigy of the deceased Osiris carried in a ceremonial barque from his temple out into the desert and then to his burial place either at the *Umm el-Ga'ab* cemetery or (later) at the Osireion itself. Much of what we know of this early "Passion Play" comes from the "Stela of Ikhernofret" which dates to the Middle Kingdom, which is here summarized [29]:

The First Day - The Procession of Wepwawet:

Wepwawet opens the way of the procession. The enemies of **Wesir (Osiris)** are struck down in a mock battle. It seems an assault was staged by the 'followers of Set,' this was to be struck down, either by priests or by pilgrims acting as the 'followers of Wesir,' or perhaps both. The jackal-god Wepwawet who is walking foremost in all royal processions and conquests, goes by the name of 'Opener of the Ways.' In that context he opens the path for Wesir to gain access to the tomb.

The Second Day - The Great Procession of Wesir:

The deceased Wesir, carried on a barque called 'Neshmet' (night barque which Re rides in every night) is taken from his temple to his tomb. The procession moves through the surrounding cemetery grounds to the tomb (it seems they take a tour out in the desert before ending up at the Osireion). The Lamentations of Aset (Isis) and Nebt-Het are performed by women impersonating the goddesses, all throughout these three days.

The Night of Vigil:

During this night's reenactment, the enemies of Wesir are slain on the 'banks of Nedyet' (the tomb) and the night ends with the trial of Set before the Divine Tribunal.

The Third Day - Wesir is Reborn:

The god was reborn at dawn and crowned with the crown of Ma'at. The statue of Wesir on the Neshmet barque is brought back in triumph to his temple, followed by the jubilant masses. Purification and installment of the god in his House followed and before the rites were concluded, the 'Raising of the Djed-pillar' took place. This last part was not open to the public.

The notable characteristic of this reenactment (aside from the familiar 'Resurrection on the Third Day') is the fact that Osiris is depicted as being taken from his temple after he is already dead, and being transported by a boat to his burial place. This makes sense if the original temple of Osiris was actually in Eridu, and the journey of his death-boat signifies the removal and transportation of his body from Eridu to its ultimate destination in Egypt.

Additional evidence found within the myths of Osiris also appear to link him with Mesopotamia, with the god Enki, and with Enmer the great king who ruled just prior to the abandonment of Eridu.

According to Plutarch's account Osiris was the great king who brought civilization to Egypt and to the world. Osiris was the inventor of agriculture, and he presided over the invention of writing, which is accorded to his scribe the great god Thoth. Osiris was also the one who organized society on the basis of uniform laws, and who also taught mankind the proper way in which to worship and honor the gods.

In Sumerian myth it is Enki who receives credit as the great civilizer of mankind. It was he who invented agriculture, and he who gave laws to mankind as well as establishing the tradition of a hereditary kingship, which was first adopted in Eridu.

According to the ***Enmerkar and the Lord of Aratta*** epic it was Enmer who sought to renovate and expand the temple in Eridu as a "great abode of the gods." In addition to this project Enmer also introduced goddess-worship to the land, specifically the worship of Inanna, who is referred to as Enmer's sister, just as Isis is the sister of Osiris. David Rohl comments on the fact that the symbol for Inanna in Sumer was a six-pointed star, and this very same symbol is used repeatedly in early

Egyptian references to Isis, who was also the wife and rescuer of the deceased Osiris.

In another provocative similarity, according to the ***Lord of Aratta*** epic (lines 500-514), it was Enmer who first transformed spoken words into writing: *"Formerly, the writing of messages on clay was not established. Now, under that sun and on that day, it was indeed so."*

Evidence linking Osiris to Enmer is also apparent in the very name of Osiris as it is reproduced in the earliest hieroglyphics. Here is what ***The Ancient Gods Speak - A Guide to Egyptian Religion*** has to say on this important subject [30]:

"The god's name *Wsir* (in Coptic, *Oycipe* or *Oycipi*) was written at first with the sign for a throne, followed by the sign for an eye; later the order was inverted. Among the many meanings suggested is one cognate with *Ashur*, implying a Syrian origin; but also "he who takes his seat or throne;" "she or that which has sovereign power and is creative;" "the place of creation;" "seat of the eye," with the Eye explained as the Sun; "the seat that creates;" and "the Mighty One," deriving from *wsr* ("mighty")."

If the original meaning of the name Osiris was *"**The Mighty One,**"* and if he is somehow associated with the Assyrian god Ashur, then both of these items point towards Nimrod of the book of Genesis, who became *"a **mighty one** on the earth"* and a *"mighty hunter before the Lord,"* who founded the city of Ninevah that became the capital of Assyria. David Rohl explains how it all ties together [31]:

"This Ashur 'lived at the city of Ninevah' and was the eponymous founder of the Assyrian nation, whilst Ninus founded Ninevah — as did Nimrod. It appears that we are dealing here with a single historical character who established the first empire on Earth and who was deified by many nations under four main name groupings:

(1) Early Sumerian Enmer, later Mesopotamian Ninurta (originally Nimurda), biblical Nimrod, Greek Ninus;
(2) Old Babylonian Marduk, biblical Merodach, later simply known as Bel or Baal ('Lord');

(3) Late Sumerian Asar-luhi (a principal epithet of Marduk), Assyrian Ashur, **Egyptian Asar (Osiris)**;
(4) Sumerian Dumuzi, biblical Tammuz, Phoenician Adonis, Greek Dionysus, Roman Bacchus. ...

Both Marduk and Ashur had their origins in the Sumerian deity Asar (or Asar-luhi) 'son of Enki and Damkina' originating from Eridu. Damkina (Sumerian Damgalnuna) seems to have been another name for Inanna.

After Eya (Enki) had vanquished and trampled his foes, had secured his triumph over his enemies, and had rested in profound peace within his sacred chamber which he named 'Abzu' ..., in that same place he founded his cultic shrine. Eya and Damkina, his wife, dwelled there in splendour. There in the chamber of fates, the abode of destinies, a god was born – the most able and wisest of gods. In the heart of Abzu, Marduk was created. He who begat him was Eya, his father. She who bore him was Damkina, his mother. [Babylonian Creation Epic]

At his names may the gods tremble and quake in their dwellings. Asar-luhi is his foremost name which his father Anu gave him. ... Asar, bestower of the cultivated land, who establishes its boundaries, the creator of grain and herbs who causes vegetation to sprout forth. [Babylonian Creation Epic]

The new god's Sumerian name—Asar—was written with the sign for throne which was also one of the two hieroglyphs used to write the name Osiris. Of course, Osiris is the Greek vocalization for the Egyptian corn-god of the dead. The people of the Nile valley simply knew him as Asar. The Sumerian epic 'Dumuzi and Inanna' tells us that the fertility-goddess Inanna 'married' King Dumuzi (Asar) of Uruk just as the Egyptian Isis, goddess of fertility, was the wife and queen of King Osiris (Asar)."

With the death of Enmer/Osiris, and the crumbling of his Mesopotamian empire, a new form of religious worship came to dominate the world. According to the myth, before Enki set out to create contention in the land, "the people in unison ... to Enlil in one tongue gave praise." Afterwards the situation was very different and very chaotic, and monotheism was replaced by polytheism. Along with this new pagan

polytheistic framework the world seemed to recognize the ascendance of a new god to the head of the pantheon, and this god had a son who was known by many different names, who was universally understood to have died and risen again, either in this world or the next.

The next installment of this series will focus on the hidden spiritual side of what appears to be an epic conflict between two opposing forces. These forces utilize spiritual themes that appear to have many parallels and similarities, yet there are also important distinctions that clearly separate them along the age-old lines of ***Good*** and ***Evil***. These lines have been purposely blurred over the centuries, but by the end of this series they will be brought back into a much sharper focus.

Footnotes

1. ***The Sumerians - Their History, Culture, and Character***, Samuel Noah Kramer, 1963, pp.33,72

2. From http://www.earth-history.com/Sumer/sumer-sumer-kinglist.htm

3. ***Myths of Enki, the Crafty God***, Samuel Noah Kramer, 1989, pp.32-33

4. ***Sumerian Mythology***, Samuel Noah Kramer, 1944, pp.72-73
   also see http://www.sacred-texts.com/ane/sum/index.htm

5. ***Myths of Enki, the Crafty God***, Samuel Noah Kramer, 1989, p.39

6. Ibid, pp.41-42

7. Ibid, p.42

8. Ibid, pp.43-44

9. Ibid, p.100

10. Ibid, p.123

11. *Sumerian Mythology*, Samuel Noah Kramer, 1944, pp.51-53 and 101-103

12. ***Legend – the Genesis of Civilisation***, David Rohl, 1998, p.200

13. *Sumerian Mythology*, Samuel Noah Kramer, 1944
   from: http://www.gatewaystobabylon.com/myths/texts/enki/enkieridu.htm

14. ***Myths of Enki, the Crafty God***, Samuel Noah Kramer, 1989, pp.88-89

15. See http://www.earth-history.com/Sumer/sumer-sumer-kinglist.htm

16. ***The Lost Testament***, David Rohl, 2002, p.66

17. ***Enmerkar and the Lord of Aratta***, ETCSL translation located at:
http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.1.8.2.3#

18. ***The Lost Testament***, David Rohl, 2002, p.63

19. *Legend – the Genesis of Civilisation*, David Rohl, 1998, p.339, citing *Eridu*, Fuad Safar, 1981

20. Ibid, p.341-342

21. Ibid, p.159

22. Ibid, p.243

23. ***Looking For Dilmun***, Geoffrey Bibby, 1970, p.196

24. *Legend – the Genesis of Civilisation*, David Rohl, 1998, p.340

25. *"Abydos In Egypt"*, by Marie Parsons
from http://www.touregypt.net/featurestories/abydos.htm

26. ***The Complete Temples of Ancient Egypt***, Richard H. Wilkinson, 2000, p.19

27. *"Abydos In Egypt"*, by Marie Parsons
from http://www.touregypt.net/featurestories/abydos.htm

28. ***The Complete Temples of Ancient Egypt***, Richard H. Wilkinson, 2000, p.36

29. Summary of Khoiak Festival quoted from http://www.philae.nu/akhet/APassionPlays.html

30. ***The Ancient Gods Speak - A Guide to Egyptian Religion***, edited by Donald B. Redford, 2002, p.304

31. ***The Lost Testament***, David Rohl, 2002, pp.73-74

6 Domination by Deception

"Spirits narrate things wholly false, and lie. When spirits begin to speak to man, care should be taken not to believe them, for most everything they say is made up by them, and they lie; so if we permitted them to relate what Heaven is, and how things are in Heaven, they would tell so many falsehoods, and with such strong assertion that man would be astonished; wherefore it was not permitted me when spirits were speaking to have any belief in what they stated. They love to feign. Whatever may be the topic spoken of, they think they know it, and if man listens and believes, they insist, and in various ways deceive and seduce."

Emanuel Swedenborg (1688-1772), ***Miscellaneous Works*** [1]

In virtually all of the mythologies of the world there is the theme of an ancient conflict among the gods. In Egyptian myth it is the conflict of Osiris and Horus against Set; in Babylonian myth it is the battle of Marduk against the primeval goddess Tiamut; in the Canaanite myths of Ugarit it is Baal against Yam and Mot; and in Greek myth it is Zeus against the Titans. All of these conflicts relate in one way or another to the original conflict, the first divine conflict ever set down in writing, which was the ongoing conflict between Enlil and Enki as told by the ancient Sumerians. This conflict never involved physical violence but it was a bitter conflict nonetheless. The Sumerians did not record its resolution but their myths show that they clearly favored Enki, and later accounts of the Babylonians portray Enki as the eventual victor.

Much of pagan mythology and religion, in its many different forms and cultural expressions, can be traced back to this original conflict, but it is interesting that the accounts that most closely parallel the Sumerian accounts of creation, of the gods, and of human civilization and religion, are not to be found in later "pagan" traditions, but are instead found in Hebrew accounts, specifically the book of Genesis. Both the Sumerians and the Hebrews told a story of mankind being created from the earth or

from clay with divine assistance; both sources refer to an ancient dispute between a farmer and a shepherd; both give an account of gods or angels descending from heaven and influencing human civilization; both mention the creation of the first city; both testify of a great flood that covered the land which wiped out civilization and almost all of mankind; and both sources speak of the conquests of a great king who was involved in some way with a great temple or tower and with the creation of the many languages that divided the nations.

When the cuneiform tablets of the ancient Sumerians were uncovered in the mid-1800s from archaeological excavations in Nineveh, Nippur, Babylon, and elsewhere, the discoveries sent shockwaves around the world. Many Biblical scholars were greatly encouraged and believed that the Genesis accounts were finally vindicated. For them, it was obvious that the Sumerians had handed down, with a few distortions, memories of the same historical events that God had inspired Moses to record in Genesis. For other Biblical experts, however, the newly-discovered Sumerian texts were interpreted in a different way. Skeptical Biblical critics took the view that because the Sumerian texts *predated* the book of Genesis by 500-1000 years, then it was obvious that the Sumerian texts must be the *authentic* accounts. Both accounts were viewed by the critics as merely myths, and certainly not based on historical events, but because the Sumerian myths were older and it was assumed that "antiquity equals authenticity" then they had to be the *true* myths. The book of Genesis was then viewed as merely a distorted compilation or recollection of the Mesopotamian originals. This interpretation of the relationship between Sumerian "myth" and the book of Genesis remains the dominant view in the academic world today.

There are many parallels between Sumerian myth and the book of Genesis, yet there are also some very important distinctions which, if examined, bring forth a number of important questions. Perhaps the most important of these questions has yet to be answered by the academic community, which is: How could such a strict form of Hebrew monotheism have "evolved" from the liberal and diverse polytheistic religion of the Sumerians? Another way to pose this question is: Where is the God of Israel to be found within the Sumerian pantheon? This is a good question to ask because Abraham, the founder of the nation of

Israel, was supposedly called out by God from the city of Ur, which was located in the heart of the land of the Sumerians.

Israel's God and the Gods of Sumer

The God of Israel was certainly unique when compared with the ruling gods of the pantheons worshiped by the nations that surrounded Israel. For the Hebrews the identity of the God of Israel could be understood on two related levels. The first level was the identity of God as He related to Israel itself, and the second was the identity of God as He related to all of reality.[2]

As far as the first level was concerned, God had revealed Himself to Israel and given His name as YHWH (Yahweh or Jehovah), which is usually translated as something like "Oh He Who Is" or "I am who I am." YHWH was Israel's personal God and Israel's relationship with YHWH was based upon successive covenants or agreements made between the two parties. This type of relationship was rarely to be found within the pagan nations.

The second level by which the Hebrews understood the identity of their God was the level on which He related to all of reality. When Moses elaborated upon the identity of Israel's God as the Creator of the entire universe and as the ultimate Ruler and Sovereign Power over the universe these claims must have been looked upon as completely outrageous and presumptuous by Moses' pagan contemporaries. The pagans had their traditions about creation (see Part Five) and they had their traditions of how the dominant god achieved supremacy over creation, but they did not unite Creator and Ruler in one figure and worship this figure alone to the exclusion of all other gods.

Despite these major distinctions between the God of Israel and the gods of the surrounding nations, there are a few scholars who have attempted to identify Israel's God as a figure who, it is believed, had to have "evolved" from the earlier and very similar Sumerian tradition. These attempts usually focus upon YHWH's similarities with the three major Sumerian gods: Anu, Enlil and Enki.

YHWH is similar to the enigmatic god Anu in that both are viewed as "Father" deities. Anu was understood as the father of the first generation of gods including the two brothers Enlil and Enki, while YHWH was the "father" of the angelic host who are referred to throughout the Old Testament as the *B'nai Ha Elohim*, or "Sons of God." Anu may have also been viewed by the Sumerians as the original creator of the universe, but gradually creation became viewed as a "natural" process involving impersonal primordial "forces." For the Sumerians Anu was really unimportant and he existed as an "otiose" deity far away in heaven, which was also the place from where YHWH ruled according to the Hebrews.

The apparent relationship between YHWH and Enlil is much more substantial. Enlil was not viewed by the Sumerians as the original Creator of the universe but he was viewed as the ultimate Ruler of the gods and of mankind. Sumerian myths also describe Enlil as the father of a generation of gods, and several myths refer to Enlil (as opposed to Enki) as the creator and father of mankind.[3] The cult center of Enlil was located in the holy city of Nippur, which was never a political capital and does not appear as a capital city on the Sumerian King List. Nippur was instead a sort of religious capital where the kings of Sumer went to receive Enlil's approval and to honor the mightiest and most-feared of the Sumerian gods. According to the *Enmerkar and the Lord of Aratta* epic, prior to the reign of Enmerkar the Sumerians worshiped Enlil alone, which implies something similar to Hebrew monotheistic worship of YHWH. The Sumerians also looked to Enlil as the ultimate decision-maker within the council of the gods and, like YHWH in the book of Genesis, it was Enlil who decided to send the Great Flood to wipe out mankind.

The relationship between YHWH and Enki presents much more of a challenge for scholars of the ancient texts and remains a highly debated question. If any god could be said to be the "personal" god of the Sumerians it would have to be Enki. Like YHWH's relationship with the Hebrews, Enki was viewed by the Sumerians as powerful, kind, and wise in his schemes to protect the Sumerians from the animosity of other gods (especially Enlil) and from neighboring enemy tribes. Just as YHWH cared for his people, the Hebrews, so was Enki portrayed as

caring for the Sumerians. As mentioned in Part Five, Enki's apparent love for mankind could be traced back to Sumerian traditions that Enki, just like YHWH in Genesis, was personally involved in creating mankind out of clay. Enki also played a role similar to YHWH when, through his actions, a particular family was chosen, warned, and spared from the Great Flood by being given instructions for building an ark.

For David Rohl, YHWH has more in common with Enki than with Anu or Enlil, and the similarities between YHWH and Enki outweigh their differences. In his books ***Legend*** and ***The Lost Testament***, which have been referred to often throughout this study, Rohl concludes that the god who was revealed to Moses was none other than Enki, who was known in the Akkadian language as Ea. YHWH is portrayed as a positive and caring god in the Hebrew Bible, and Enki/Ea is portrayed as equally benevolent in Sumerian myths, so for David Rohl this is where the connection exists between the Sumerians and the Hebrews. Rohl even believes that YHWH actually declared His identity as Enki/Ea to Moses in a straightforward manner at the incident of the burning bush:

"Moses then said to God, 'Look, if I go to the Israelites and say to them, "The god of your ancestors has sent me to you," and they say to me, "What is his name?" what am I to tell them?' God said to Moses, '**I am who I am**'." [Exodus 3:13-14]

Here is how David Rohl explains this curious dialogue between Moses and the Voice from the burning bush:

"As we have learnt, Enki ('Lord of the Earth') was called Ea in Akkadian (East Semitic) – that is to say in the Babylonian tradition. Scholars have determined that Ea was vocalized as 'Éya'. So, when Moses stood before the burning bush and asked the name of the god of the mountain, did he really reply 'I am who I am' (Heb. *Eyah asher eyah*)? This puzzling phrase has long perplexed theologians but now there is a simple explanation. The voice of God simply replied *'Eyah asher Eyah'* – 'I am (the one) who is called Eyah' – the name of Ea in its West Semitic (i.e. Hebrew) form. Scholars have simply failed to recognize that this is another of those characteristic puns in which the Old Testament abounds. 'I am (*Eyah*) he who is called (*asher*) Ea (*Eyah*)' is a classic biblical play on words. It also

explains God's apparently nonsensical instruction: 'This is what you are to say to the Israelites, "I am has sent me to you."' God's words should really be translated as 'Eyah has sent me to you.'

'Eyah' or simply 'Ya' is the hypocoristic form of the name **Ya**hweh found as an element of so many Old Testament names. So Enki/Ea, the god who created Man and then later warned Ziusudra/Utnapishtim of the impending destruction of mankind, is one and the same as the god of Moses." [4]

David Rohl is correct that the vocalization for the Hebrew phrase "I AM" sounds very similar, if not the same as, the East Semitic vocalization for the name "Ea," which is indeed the Akkadian name for the Sumerian god Enki. However, if YHWH had actually meant to name Himself as "I AM," which has been the orthodox understanding in Judaism from its inception, it is not nearly as perplexing and puzzling as Rohl tries to portray it. "I AM" is actually a very appropriate name for the God who claims to be the single eternally existent One, who refers to Himself in Revelation 1:8 as the One *"who is and who was and who is to come, the Almighty."* Rohl's etymological argument for equating YHWH with Enki might sound good, but it is far from conclusive.

In equating YHWH with Enki David Rohl focuses almost completely on the perceived similarities and he minimizes or ignores the many profound differences that exist between the two. These differences, if examined thoroughly, make it highly unlikely that YHWH and Enki are the very same entity. In the first place, we must return again to the unique Hebrew conception of the identity of YHWH. This conception was based upon YHWH's two-fold role as both Creator and Ruler of the universe. In the many Sumerian myths that praise and glorify Enki, there are *none* in which Enki is said to be the original Creator of material reality, a claim made by YHWH at the very beginning in Genesis 1:1. Regarding the Ruling aspect of YHWH, within Sumerian myth this aspect is better represented by Enlil. It is true that at one point Enki does gain possession of the *me* in the myth *Enki and the World Order*, as explained in Part Five, but this authority is given to Enki only by the permission of Enlil, who retains ultimate power as the primary decision-maker within the council of the gods. The bottom line is that for the

Sumerians Enki was neither the Creator nor the Supreme Ruler, while for the Hebrews YHWH was and is both.

There are many more aspects of Enki that directly contradict the Hebrew understanding of the identity of YHWH. According to Sumerian texts the practice of a hereditary kingship was first established at Eridu, which was the cult-center of Enki where the descendents of the biblical Cain became established. On the other hand, within the Israelite nation the custom of a hereditary kingship did not exist from its beginning with Abraham, through the Egyptian captivity and the Exodus, through the centuries of the Judges all the way up until the time of the prophet Samuel. It was at this point that the Israelites *demanded* that YHWH give them a king, to which YHWH at first *refused* before grudgingly allowing the institution of the monarchy (1 Samuel 8:7-22). In this respect YHWH and Enki are again proven different. For Enki a monarchy was essential and necessary to maintain his power and influence, but for YHWH a monarchy was viewed as undesirable and unnecessarily oppressive of His people.

Another major difference between YHWH and Enki comes from examining some of the religious practices associated with the two gods. When we examine the Sumerian conception of Enki we find that one of his primary characteristics was his association with magic and sorcery, with rituals allowing contact with the spirit world, and with divination of the future. When we examine YHWH and his relationship with Israel, and especially the *Law* or Torah that He gave to Israel, we find that these occult practices are completely forbidden:

"There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead. For whoever does these things is detestable to the Lord; and because of these detestable things the Lord your God will drive them out before you." (Deuteronomy 18:10-12)

These occult practices were the foundation of Sumerian religion and they evolved to become the basis of initiatory rites and hierarchical

priesthoods around the world, from Egypt to India, and from the Greeks and Romans to the Mayans and Aztecs of the New World. These religious systems and occult practices were all similar, so one has to wonder why the god worshiped by the Israelites demanded such a strict separation of his people from the rest of the world? Was YHWH keeping them from spiritual practices that were necessary for their own spiritual advancement, or was He simply protecting them from a spirit world that was deceiving everyone else with fleeting metaphysical experiences and false promises and expectations?

If we are correct to conclude that YHWH and Enki are actually separate entities, then it becomes more plausible to equate YHWH with the Sumerian god Enlil, who was the long-time adversary of Enki in the Sumerian accounts. This brings a whole new set of problems to the table, however, because of the negative and derogatory portrayal of Enlil throughout Sumerian myth. Enlil is portrayed as angry, vindictive, abusive and cruel, and he commits crimes including adultery, rape and genocide. YHWH is sometimes portrayed as angry and violent in the Hebrew Old Testament, but to the Hebrews YHWH's actions were always justified, no matter how cruel they appeared to be. For the Sumerians there was rarely any justification for the rash abuses of power that characterized the rule of Enlil.

In examining YHWH and Enki and their respective traditions one must also address the fact that they make conflicting claims. In the book of Genesis YHWH is credited with creating mankind, while in the majority of Sumerian texts Enki is portrayed as man's creator. Another case is the similar tradition of the Great Flood. The book of Genesis explains that YHWH brought the flood as a judgment upon human society that had become wicked through negative influences from fallen angels. In the Sumerian accounts it is Enlil who brings the flood to cull the human population that had become "too noisy." However, the book of Genesis tells a story of YHWH mercifully saving Noah and the last righteous family on earth from the impending destruction. Contrasting this account, in Sumerian myth it is Enki who saves Atrahasis and his family from the flood against the wishes of Enlil. These conflicting claims and accounts cannot both be true if Enki and YHWH are indeed separate entities. If YHWH is the spiritual source for the Hebrew tradition, and if

Enki is the spiritual source for the Sumerian tradition, then we must face the reality that *one of them is lying.*

If YHWH in the Sumerian tradition is represented as Enlil, the adversary of Enki, then where can we expect to find Enki within the Hebrew tradition? Perhaps we need to examine the Biblical adversary of YHWH to find the answer. While Rohl equates YHWH with Enki, he nonetheless provides the following description of Enki that resembles this Biblical *Adversary* much closer than it resembles YHWH Himself:

"It is clear from the numerous incidents in the myths associated with Enki that he is a clever, even cunning, deity; he is mischievous and non-conformist; in his aspect of the creator of humanity he is a fertility-god; he liaises with humans by whispering through reed walls so that he may circumvent the ban, placed on him by his fellow deities, which prevents direct communication with humans. One could look upon him as a bit of a wily prankster. He is sometimes shown with the legs of a goat complete with cloven hooves, whilst his upper body is clothed in the scales of a fish. Enki is also, as we have seen, very much the protector of his creation – humankind – and the provider of the life sustaining sweet water." [5]

Enki Unmasked

Over the last one hundred and fifty years or so since the discovery and translation of the ancient Sumerian texts modern scholars have been drawn to Enki as the most interesting and enigmatic of all the Sumerian gods. Near the end of his career Samuel Noah Kramer, perhaps the most respected Sumerologist of the twentieth century, chose to focus on Enki in a book he published in 1989 entitled ***Myths of Enki, the Crafty God***. Within this book the late Dr. Kramer examined the many different myths and traditions of Enki in the Sumerian and Akkadian texts and he makes a number of crucial observations regarding the role of Enki in the evolution of paganism after the fall of Sumerian civilization. Kramer is remembered within the academic world as a giant in his field, but within the world of popular culture, a world influenced by talk radio and the mass-market paperback, he remains relatively unknown.

Zecharia Sitchin is an author/scholar who is perhaps the exact opposite of Kramer. Sitchin cannot claim *any* academic achievements within the field of Sumerian studies, yet he has gained international popularity and acclaim as a reputed expert on ancient Sumerian texts since the appearance of his book ***The 12th Planet*** in 1976. The basic theory behind Sitchin's book, which has since been expanded to a six-volume series called "The Earth Chronicles," is that the gods of the Sumerian pantheon were actually extra-terrestrial visitors from an alleged planet "Nibiru," who arrived on earth 450,000 years ago in search of gold.

Sitchin's Jewish roots became apparent with the publication of ***Divine Encounters*** in 1995, in which he argued that YHWH of the Hebrew tradition is the Creator of the universe who also created the Sumerian pantheon of extraterrestrial "gods" including Anu, Enlil and Enki. Sitchin's primary affections, however, are reserved for the god Enki. Just like David Rohl and Samuel Noah Kramer, Sitchin is taken in by the positive characterizations of Enki that are found throughout Sumerian texts. Sitchin's latest work ***The Lost Book of Enki*** focuses on Enki and claims to be "the autobiographical memoirs and insightful prophecies of an extraterrestrial god." [6]

While Sitchin argues in ***Divine Encounters*** that YHWH is actually the Creator of the "extra-terrestrial visitors" Anu, Enlil and Enki, he does concede that there are many similarities between YHWH and Enlil, much more than exist between YHWH and Enki. Regarding the YHWH-Enki relationship Sitchin puts forth the following tentative hypothesis in ***The 12th Planet*** (1976): *"The possibility that the biblical antagonists—the Deity and the Serpent—stood for Enlil and Enki seems to us entirely plausible."*[7] Sitchin elaborates upon this theory in his later book ***Genesis Revisited*** (1990):

"In the biblical tale of Adam and Eve in the Garden of Eden, the antagonist of the Lord God who had caused them to acquire "knowing" (the ability to procreate) was the Serpent, *Nahash* in Hebrew... in the original Sumerian version the "serpent" was Enki. His emblem was entwined serpents; it was the symbol of his "cult center" Eridu (a), of his African

domains in general (b), and of the pyramids in particular (c); and it appeared on Sumerian illustrations on cylinder seals of the events described in the Bible." [8]

The idea that the Serpent of the Garden of Eden, identified as Satan in the Judeo-Christian tradition, is in fact a representation of the Sumerian god Enki seems to be hinted at by Professor Kramer himself by the very title of his book Myths of Enki, the ***Crafty*** God, which is a characterization found in Genesis 3:1,

*"Now the serpent was more **crafty** than any beast of the field which the LORD GOD had made..."*

Since the early 1980s Sitchin's radical theories of extra-terrestrial "gods," (based on a face-value acceptance of Sumerian myth as legitimate history and often utilizing the conservative scholarship of Kramer), have opened up a whole new genre of alternative research involving extraterrestrial interference, political conspiracy and New Age spirituality. This new genre is predominantly skeptical of, and antagonistic towards, the Judeo-Christian tradition, and usually promotes the forgotten "wisdom" of paganism and the Ancient Mysteries as the key to mankind's spiritual advancement. From this perspective the Serpent of the Garden of Eden is viewed as an Illuminator and Liberator of mankind and Lucifer/Satan becomes a positive figure repeatedly identified with the Sumerian god Enki.

Laurence Gardner is a well-known member of this school of alternative research, and he combines many of Sitchin's theories with some of the anti-Christian conspiratorial ideas found in the best-selling book ***Holy Blood, Holy Grail*** (1983). His credentials are impressive: *Laurence Gardner is a Fellow of the Society of Antiquaries, and a Professional Member of the Institute of Nanotechnology. Distinguished as the Chevalier de St. Germain, he is a constitutional historian, a Knight Templar of St Anthony, and is Presidential Attaché to the European Council of Princes. Based in England, he is author of The Times and Sunday Times bestseller, **Bloodline of the Holy Grail**. This was serialized nationally in the Daily Mail and gained Laurence a **UK Author of the Year** award in 1997."* [9]

Gardner approaches the subject of Enlil and Enki in his follow-up book ***Genesis of the Grail Kings*** (1999), and for him the identity of YHWH/Jehovah is very obvious: *"The Jehovah of the Jews (El Elyon of the Canaanites) was, therefore, synonymous with Enlil of the Anunnaki, son of the great Anu."*[10] Gardner then goes on to identify Enki:

"The serpent who conversed at length with Eve was clearly not a lowly, dumb creature, but a guardian of the sacred knowledge... It is further evident from the Mesopotamian serpent illustration that it has a direct Enki association, since Enki (Ea) was traditionally depicted as the Serpent-Lord of the Euphrates. Just as the serpent was the giver of wisdom, so Enki was constantly referred to as Enki the Wise..." [11]

For Gardner the "Grail Kings" are the true kings who have the divine right to rule over mankind. He traces the genealogy of this illuminated elite back to Cain, the first son of Eve, and Gardner resurrects the ancient Talmudic legend that Cain's true father was Samael the serpent, identified by Gardner as Enki. He writes, *"In terms of sovereign genealogy, the line of Ham and Nimrod (in descent from Cain, Lamech and Tubal-cain) held the true heritage of Grail kingship, while the Sethian line through Noah and Shem were of lesser standing..."* [12] According to Gardner, Ham was in fact the first-born son of Tubal-Cain, and not the son of Noah as stated in Genesis. With this step Gardner is able secure a line of human descent directly to Enki himself, even through the catastrophe of the Great Flood.

In commenting on the Judeo-Christian concept of Satan/Lucifer as the great Adversary of God and man, Gardner claims that this is a spurious theological invention created to help intimidate and subjugate early Christians under the domination of the Roman Church. For Gardner, the serpent-god Enki was mankind's original creator, our most important teacher, our protector against the animosity of Enlil/YHWH, and essentially *"a true champion of mankind."* [13]

Mark Amaru Pinkham is a successful author who also alleges that mankind's true creator is Lucifer, a name which he says is synonymous with Enki of the Sumerians. Pinkham's ideas are explained in his book

The Return of the Serpents of Wisdom (1997), while in another book, ***The Truth Behind the Christ Myth*** (2002), he explains that Jesus Christ was simply one of a series of manifestations of this divine figure. Pinkham has also written on the connection between the true "christ" and the medieval Knights Templar, and he is the founder of an organization called **The International Order of Gnostic Templars**.

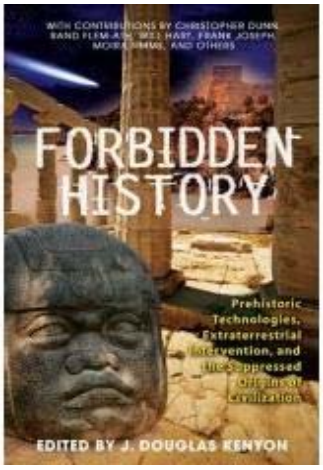
William Henry is another name associated with Sitchin's "extra-terrestrial origins" theory. Henry refers to himself as an "investigative mythologist," he has published close to a dozen books, and he can be heard often on late-night radio on shows such as Coast-to-Coast AM that discuss alternative and esoteric issues. In one of his online articles Henry explains how the conflict between Enki/Ea and Enlil continues to the present day: *"E.A. and his priests, seek to uplift humanity to the level of the gods through global education and revelation of all sacred secrets. Enlil's priests seek to keep humanity at the level of slaves and sex objects, the property of a police state cryptocracy."* [14]

Philip Gardiner and Gary Osborn are two British-based writers who, together and separately, have written a number of books covering these same themes. The title of their most recent collaboration is enough to explain their perspective: ***The Serpent Grail: The Truth Behind the Holy Grail, the Philosopher's Stone and the Elixir of Life*** (2005).

Alan Alford is another British writer who takes the Sumerian myths at face-value. He published ***Gods of the New Millennium*** in 1997, and has followed it up with several more books, turning his focus recently towards Egypt. In an article that appeared in ***New Dawn*** magazine Alford refers to Enki as "the Serpent God of the Garden of Eden."[15] Alford greatly admires Enki, whose Mesopotamian cult center was Eridu, which is reflected in the address of Alford's website at www.**eridu**.co.uk, and in the name of his publishing house: Eridu Books.

Dagobert's Revenge is a magazine that was started in 1996 by editor and publisher Tracy Twyman. Originally it focused on themes such as the Holy Grail, the Merovingian Dynasty and the Knights Templar, but it quickly broadened to include many more alternative and esoteric subjects. In 2004 Twyman published her book ***The Merovingian Mythos***

and the Mystery of Rennes-le-Chateau. In keeping with the trend Twyman credits Enki as being mankind's extra-terrestrial creator, and her writing is more blunt as she unashamedly refers to Enki as "Satan" throughout her book, with Jehovah/YHWH taking the familiar role of the "villainous" Enlil.



Since 1994 ***Atlantis Rising*** magazine has been another repository for scholarship and research dealing with mankind's ET origins and other related subjects. In Spring of 2005 editor J. Douglas Kenyon published ***Forbidden History: Prehistoric Technologies, Extraterrestrial Intervention, and the Suppressed Origins of Civilization***. The book is a collection of forty-two articles that have appeared in ***Atlantis Rising*** over the years, written by seventeen different authors. As a collection it represents the New Age consensus that the appearance of modern *homo sapien sapiens* is the result of extra-terrestrial intervention. This understanding includes the notion that ancient Sumerian texts are the most literal and trustworthy accounts of human origins, and that the primary character in this episode was Enki, known in the book of Genesis as the Serpent of the Garden of Eden, whose benevolent character has since been slandered by the Judeo-Christian establishment.

The glorification of Enki at the expense of the Judeo-Christian Creator has also been embraced by those who consider themselves part of the belief system that calls itself "Satanism." The website www.exposingchristianity.com is edited and promoted by Satanists and it includes the following quote:

"[Christianity] is based upon stolen material that has been twisted, warped and distorted to manipulate, confuse and incite fear into humanity. CONTROL. It has taken the ORIGINAL GOD AND CREATOR OF HUMANITY, EA/ENKI aka SATAN/LUCIFER and turned him into an assumed enemy of humanity. It has been used to blaspheme, ridicule and malign the Old Gods, create estrangement and enmity from legitimate deities of which it replaced with the false god "Yaweh/Jehova." [16]

A Satanist website called "Joy of Satan" also equates Enki with Satan, which appears to be a trend within Satanism that is steadily gaining ground: *"The Christian Churches have dictated to a populace cut off from all ancient knowledge and the Original Gods, namely our Creator God, Ea, also known as Enki, Lord of the Earth and "Satan," what "Satanism" is supposed to be all about."* [17]

One of the most interesting and compelling books written on the subject of alleged extra-terrestrial control and manipulation of mankind is ***The Gods of Eden*** (1989) by William Bramley. The majority of researchers in this field view the ancient gods as benevolent caretakers of humanity, but Bramley is one of the few who argues against this consensus. The back cover of his book explains Bramley's unique perspective:

They came to earth millions of years ago to spread the poison of hatred, war and catastrophe... They are still with us... Human history is a seemingly endless succession of bloody conflicts and devastating turmoil. Yet, inexplicably, in the light of astonishing intellectual and technological advancement, Man's progress has been halted in one crucial area: he still indulges the primitive beast within and makes war upon his neighbors.

As a result of seven years of intensive research, William Bramley has uncovered the sinister thread that links humanity's darkest events—from the wars of the ancient pharaohs to the assassination of JFK. In this remarkable, shocking and absolutely compelling work, Bramley presents disturbing evidence of an alien presence on Earth—extraterrestrial visitors who have conspired to dominate Humankind through violence and chaos since the beginning of time...a conspiracy which continues to this very day.

Bramley points to Sumerian texts that explain that humans were created by these "gods" to be *slaves* to the gods. Here is his basic thesis:

Human beings appear to be a slave race languishing on an isolated planet in a small galaxy. As such, the human race was once a source of labor for an extraterrestrial civilization and still remains a possession today. To keep control over its possession and to maintain Earth as something of a prison, that other civilization has bred never-ending

conflict between human beings, has promoted human spiritual decay, and has erected on Earth conditions of unremitting physical hardship. This situation has existed for thousands of years and it continues today. [18]

Bramley refers to these alleged ET controllers as the "Custodians," and he views them as the ultimate source of the most deep-seated and perplexing evils that affect humanity. However, like all the rest, Bramley identifies Enki as a uniquely positive figure and as a "renegade" Custodian who has always tried to help mankind. This, despite the fact that Sumerian records state that Enki is the god who created mankind to serve as slaves in the first place. In fact, in the Sumerian language the word for "worship," *avod*, is the very same word used for "work." [19]

Sitchin and his immediate followers all view the ancient gods, as well as the modern UFO phenomenon, as visitations of physical entities whose origin is from other planets or galaxies. Dr. Jacques Vallee is a French-born scientist who has studied UFOs all his life and is one of the most highly-respected members of the ufological community. Vallee understands the "extra-terrestrial" premise that underlies so much of UFO research, but he disagrees with it completely. For Vallee, the entities that so many researchers refer to as "extra-terrestrial" are more properly described as "extra-dimensional." In other words, they are not purely *physical* beings, but are better understood as primarily *spiritual*. In his book ***Messengers of Deception*** (1979), Vallee wrote that *"what we see in effect here is not an alien invasion. It is a* ***control system*** *which acts on humans and uses humans."* In his book ***Dimensions*** (1989) Vallee elaborates on this hypothesis:

I propose that there is a **spiritual control system for human consciousness** and that paranormal phenomena like UFOs are one of its manifestations. I cannot tell whether this control is natural and spontaneous; whether it is explainable in terms of genetics, of social psychology, or of ordinary phenomena—or if it is artificial in nature, under the power of some superhuman will. It may be entirely determined by laws that we have not yet discovered. [20]

If indeed the ancient "gods" are manipulating and controlling human consciousness from other dimensions then we can expect Enki to be playing a major role in this ongoing program. But is his role positive, as the Sumerians and modern New Age authors assure us, or is he the Great Deceiver and the greatest enemy of both God and man, as Judeo-Christian traditions have warned from the very beginning?

History is Written by the Victor

The battle between Enki and Enlil is never completely resolved within Sumerian myth itself, but texts such as *Enki and the World Order* and *Inanna and Enki* give the impression that Enki gains the upper hand, at least as far as authority over mankind is concerned. After all it was in Eridu, Enki's cult headquarters, where the office of the hereditary kingship was established, and it was Enki who eventually gained possession of the ***me*** (see Part Five) that were associated with the organization of human civilization.

Modern researchers who look to Sumerian texts as unbiased and authentic accounts of mankind's origins need to re-evaluate their positions and take this development into consideration. The old adage that "history is written by the victors" has been proven true time and again, and if Enki was indeed the victor in his clash with Enlil, then perhaps that explains why he is portrayed in such positive terms by the societies that he came to dominate. By the same token this also explains why Enlil is portrayed in such negative terms.

This brings us to the development of the art of writing itself. According to the Sumerian myth *Enmerkar and the Lord of Aratta* the very first person to originate *"the writing of messages on clay"* was none other than Enmerkar, whom we have identified as Osiris and Nimrod. Enmerkar was a devoted servant of Enki and he was also involved in renovating the great temple of Enki at Eridu. David Rohl places the end of Enmerkar's reign at circa 2850 BC.

Modern scholars mark the Proto-Literate Period, when primitive pictographic writing emerged and evolved, at approximately 3500-2800

BC. Near the end of this period the pictographic system was replaced by a syllabic system and the thousands of signs in the Sumerian vocabulary were reduced to a few hundred, which made writing much more practical and functional.[21] Under a syllabic system the art of writing, which had previously been useful only for bureaucratic or financial purposes, suddenly produced *literature*, and this new invention quickly became an important tool for the purposes of propaganda. Samuel Noah Kramer explains how Enki was viewed by the Sumerians as the protector of this important innovation:

"Enki is, in addition to the lord of magic and the great problem-solver of the gods, the god of craftsmen, including what we would now call artists and writers... **Enki was, perhaps more than any other ancient deity, essentially identified with the spoken and the written word.**" [22]

The eminent Assyriologist Georges Roux also points out the historic connection between Enki and the art of writing:

"Enki-Ea, the tutelary god of Eridu, was above all the god of intelligence and wisdom, the 'broad-eared one who knows all that has a name.' **He stood as the initiator and protector of arts and crafts, of science and literature,** the patron of the magicians, the Great Teacher and the Great Superintendent who, having organized the world created by Enlil, assured its proper functioning." [23]

The recently-published ***Historical Atlas of Ancient Mesopotamia*** notes Enki's association with writing as well:

"According to the Sumerian epic poem of *Inanna and Enki*, the 'one hundred basic elements of civilization' were transferred from Eridu, City of the First Kings, to Uruk. Among these basic elements was writing, considered to be a divine decree from the deities and **under the patronage of Enki, God of Wisdom.** From its inception, writing was therefore considered a gift of the gods and carried with it both power and knowledge." [24]

It is certainly true that control over the craft of writing meant **power** and **knowledge**. From the very beginning, when individual kingdoms first appeared, politics and religion were closely connected and there was no

separation of Church and State. The Priesthood served the State, and the State was obliged to follow the decrees of the Priesthood, which were understood to come directly from the spirit-world of the gods. The chosen few who were taught the skills of reading and writing were privileged members of a scribal class that was itself a part of the official Priesthood. Consider the following brief biographies of historians from the ancient world, as proof of the connection between what we view as "history" and the pagan system of worship erected for mankind by the "gods."

Berossus of Babylon was a highly educated man who lived from approximately 340-260 BC. He personally witnessed Alexander the Great's conquest of Persia and much of Asia, and after the Greeks took over Babylon Berossus was quickly assimilated into the new regime. Berossus is known to us through his *Babyloniaca*, or *History of Babylon*, which was a three-volume study written in Greek that used ancient texts such as the *Enuma Elish* and *Atrahasis* to give the Babylonian perspective on the history of the world. According to scholars this work was either commissioned by the Seleucid king Antiochus I, or by the High Priests of Marduk to justify the worship of Marduk throughout Babylon under the Seleucid Greeks. According to Berossus, Marduk was the very same god as the Greek high god Zeus and the Egyptian god Ammon. Berossus was himself a priest of Marduk, and his Akkadian name was most likely *Bel-re-ushu*, which means "Bel is my shepherd," with Bel being simply another name for Marduk.

Manetho of Heliopolis was a historian who lived from approximately 300-220 BC. Like Berossus, Manetho lived in the aftermath of Alexander's conquests. Manetho's greatest work was his three-volume *Aegyptiaca*, or *History of Egypt*, also written in Greek. Scholars believe that Manetho's work was inspired by the *Histories of Herodotus*, and was meant to correct many of Herodotus' errors and give the Egyptian perspective on world history. During his day Manetho's greatest contribution was in bringing unity to the Greek and Egyptian people through the creation of the new **cult of Sarapis**. According to Plutarch this project was initiated by a dream received by Ptolemy I, after which Manetho the Chief Priest of Ra at Heliopolis was introduced to Timotheus the Eumolpid, the Greek High Priest of the Eleusinian

Mysteries, to work out the doctrines and rituals of the new cult.[25] Most scholars view Sarapis as a combination of the Greek god Zeus and the Egyptian god Osiris, who was also worshiped as Apis the bull of the Nile. Thus, Osir-Apis, or Sarapis. On the other hand, Samuel Noah Kramer is inclined to see the cult of Sarapis as a return to the direct worship of Enki:

"In his survey of Akkadian epithets of the gods, Knut Tallqvist gives many citations for the title *sar apsi*, king of the Abzu (Apsu). **Only one god is called *sar apsi*, Ea.** E. Douglas van Buren was intrigued by the possibility that the epithet of Ea gave rise to the popular Hellenistic god Sarapis. The story of the invention or discovery of Sarapis is reasonably well attested in antiquity, but the origins of the god remain obscure. Tacitus was told by Egyptian priests that Ptolemy I received a dream of "a young man from heaven" who told Ptolemy to send for the statue of Sarapis. At Sinope the statue was found, worshiped as Jupiter Dis along with Proserpina. Priests of Apollo at Delphi advised the Egyptians to take the statue of Sarapis to Alexandria, but to leave his consort behind. The statue arrived in Alexandria and a shrine was built for it, where the Egyptians assimilated Sarapis to Osiris. The god caused a good bit of etymological and historical speculation in the ancient world, but the explanations of Sarapis are not very convincing. Van Buren's suggestion that Serapis is Ea is based on knowledge that Sinope had been an Assyrian seaboard colony... Sarapis was widely popular as one of the great savior gods, a miracle-worker and healer. Zeus Sarapis was a benefactor of humanity, especially those like sailors who made their way by water." [26]

If the tale of Ptolemy's dream is true, and a statue known to depict "Sarapis" was found in Sinope in Pontus on the Black Sea coast, a colony with Akkadian connections, then it is virtually a foregone conclusion that the statue was in fact a statue of Ea/Enki, the only Akkadian god ever known as *Sar Apsi*, the Lord of the Abyss. Supporting this conclusion is the fact that "Sarapis" was especially favored by Alexander the Great:

"The earliest mention of Sarapis is in the authentic death scene of Alexander, from the royal diaries (Arrian, *Anabasis*, VII. 26). Here Sarapis

has a temple at Babylon and is of such importance that he alone is named as being consulted on behalf of the dying king." [27]

The "Sarapis" honored by Alexander is of course the *Sar Apsi* known as Ea/Enki, a point on which all scholars agree. It should then be obvious that the cult of "Sarapis" created by one of Alexander's greatest generals was a cult to this very same god. What may have happened is that after Sarapis became installed in Alexandria perhaps the god's identification with Osiris/Apis was something that the leaders of the cult allowed in order to ensure its popularity within Egypt, while his true identity remained known to the inner circle of initiates.

During the Hellenistic and Roman periods Alexandria was understood to be the capital of the world. It was the most populous city in the world, and the center of learning and religion. Many gods were worshiped in Alexandria, but Sarapis stood head and shoulders above them all. According to Franz Cumont, by about 30 BC there were forty-two Serapeums, or Temples to Sarapis, in Egypt alone.[28] There was also a major Serapeum in the city of Pergamum (in modern Turkey), a city known also for its center of healing dedicated to the god Asclepius [29], and for its massive altar to Zeus, which was brought to Berlin just prior to the rise of Hitler. In Revelation 2:13 Jesus Christ declares that *"Satan's Throne"* is located in Pergamum, *"where Satan dwells."*

Plutarch of Delphi was another high initiate of the pagan Mysteries who left a legacy as a historian. He lived from 46-127 AD, and was a High Priest of Apollo based at the famous Oracle of Delphi. Plutarch's most famous work is *Parallel Lives*, a series of biographies featuring pairs of famous Greeks and Romans. During his life Plutarch was a very rich and influential man also successful as a politician. His prestige allowed him to travel to Egypt where he was initiated into many of the Egyptian Mysteries, after which he wrote the first ever prose account of the myth of Osiris in *Isis and Osiris*. Throughout his many writings on spiritual matters Plutarch often refers to "secrets" that he is not allowed to reveal on account of his oaths of initiation.

Philo of Byblos lived from 64-141 AD and was an important writer who did for the Phoenicians what Berossus and Manetho did for the Babylonians and Egyptians. His primary work is *Phoenician History*, and what we know of this Greek text comes primarily from quotes found in the writings of Eusebius and Porphyry. According to Philo, the basis of the *History* were Phoenician texts attributed to a priest of Baal named Sanchuniathon, who lived prior to the Trojan War, probably within the thirteenth century BC. Philo writes that Sanchuniathon began his quest for knowledge through his devotion to the god Tauthus, who *"was the first who thought of the invention of letters, and began the writing of records."* Philo explains that Tauthus is known as Thoth to the Egyptians and as Hermes Trismegistus to the Greeks.

According to this *History* [30], the universe was created through a sequence of events that are remarkably similar to the modern theory of evolution. Out of chaos, water, wind and mud, eventually early man developed, and after several generations the earliest gods were born. The first divine conflict was between Uranus and his son Kronos, and after Kronos was victorious, with crucial help from his secretary Tauthus, he founded the first city which was, as can be expected from a Phoenician scribe, the Phoenician city of Byblos. After the eventual death of Uranus at the hands of Kronos (in the thirty-second year of Kronos' reign), the text records:

"This, then, is the story of Kronos, and such are the glories of the mode of life, so vaunted among the Greeks, of men in the days of Kronos, whom they also affirm to have been the first and 'golden race of articulate speaking men,' that blessed happiness of the olden time!"

The pagan custom of human sacrifice, a common occurrence during the "blessed happiness" of the "Golden Age," is also traced back to Kronos:

"It was a custom of the ancients in great crises of danger for the rulers of a city or nation, in order to avert the common ruin, to give up the most beloved of their children for sacrifice as a ransom to the avenging daemons; and those who were thus given up were sacrificed with mystic rites. Kronos then, whom the Phoenicians call Elus, who was king of the country and subsequently, after his decease, was deified as the star

Saturn, had by a nymph of the country named Anobret an only begotten son, whom they on this account called ledud, the only begotten being still so called among the Phoenicians; and when very great dangers from war had beset the country, he arrayed his son in royal apparel, and prepared an altar, and sacrificed him."

The identity of Kronos is revealed through the work of Berossus, who was intimately familiar with the Sumerian and Akkadian myths and legends. In his Greek interpretation of various parts of the *Enuma Elish*, "Enki" is simply translated by Berossus as "Kronos," seemingly without any need for an explanation. Philo concludes that this deity is now deceased, but unfortunately for us the facts show that these rumors are greatly exaggerated.

In ancient times writing was a very exclusive, valuable and highly protected skill. From the time of its invention it existed for hundreds of years as the property of the Priesthood and the State, which were themselves virtually inseparable. As we have seen, religion in the world prior to the appearance of Christianity was similar in virtually every key aspect from culture to culture. Each was governed by a hereditary monarchy and led by a hierarchy of initiated priests who communicated with the gods in ways very similar to the *shamanism* practiced within Eastern religions and indigenous cultures today. Each of these ancient cultures viewed the gods in a pantheistic framework, with the pantheon itself being led by a high god who exercised authority over heaven and earth. In early antiquity this high god was known as Kronos or Enki, who was represented by the planet Saturn. In later antiquity this leader of the gods was viewed as the son of Enki, and his name was Marduk, Baal, or Zeus, who were gods all represented by the planet Jupiter.

As far as the pagan world was concerned there was only one story to be told, even though each culture told it in a unique way with different names and each with its own culturally-relevant details. In the final analysis this story is Enki's story, and Enki's great rival Enlil, understood by so many to be YHWH the God of Israel, had to wait about fifteen hundred years before He could give His side of the story. That was the approximate length of time from the invention of writing to the moment

when Moses met his appointment with God on the top of Mt. Sinai. It will be interesting as we find out what He had to say.

The Biblical Response

The early chapters of the book of Genesis are written according to the following outline:

Genesis 1: Creation of heaven and earth and all living things in six days.
Genesis 2: Creation of Adam and Eve.
Genesis 3: The Garden of Eden, the Serpent, and the Fall of Man.
Genesis 4: The story of Cain and Abel, and the first city built for Cain's descendents.
Genesis 5: The descendents of Adam from Seth to Noah.
Genesis 6: "Sons of God" descend to earth, produce Nephilim from relations with human women.
Genesis 7-8: The story of the Flood.
Genesis 9: The Noachide Covenant, the indiscretion of Ham and the cursing of Canaan.
Genesis 10: The seventy descendents of Noah's sons and the separation of the Nations.
Genesis 11: The Tower of Babel, the diversity of tongues, and the dispersion of the Nations.
Genesis 12: The calling out of Abraham to create the Lord's own nation.

Modern scholars find many similarities when they compare Genesis with the creation accounts of the Sumerians and Babylonians. For instance, according to Genesis, creation took place in seven days, literal or otherwise, whereas the *Enuma Elish* creation account of the Babylonians was written down in a division of seven tablets. Other similarities exist which were covered in Part Five, but these many similarities only serve to highlight the few important differences that do exist. These differences are enough to prove that the Hebrews had an understanding of creation and early history in common with the pagan cultures, but they viewed these events from a completely different, and in many cases *opposite*, perspective.

Concerning the "Fall of Man," this is the event in Genesis that sets the stage for all further divine-human relationships, whether they be mankind's relationship with God, or mankind's relationship with the "Sons of God," also known as the fallen angels, who manipulate human affairs from the spirit-world. This event also introduces the primary adversary of God and Man, who is referred to in Hebrew as the *nachash* of the Garden of Eden. Semitic languages scholar Dr. Michael S. Heiser believes that this word, which is usually translated as "serpent," can also be translated as "the shining one."[31] This means that this creature was not a mere snake, but was a divine being capable of using speech to flatter and deceive. Heiser associates this *nachash* with the descriptions of Satan in Isaiah 14 and Ezekiel 28. In Isaiah his name is given as *Helel ben Shakar*, which means "**the shining one, son of the dawn,**" translated in some Bibles as "Lucifer, son of the morning," whereas Ezekiel helps to explain the origins of his overblown pride: *"You had the seal of perfection, full of wisdom and perfect in beauty.* ***You were in Eden, the garden of God...***"

While the tempter of Eve may not have been an actual snake, he has always been associated with the serpent in one way or another. The book of Revelation (12:9) describes him as a red dragon, and refers to him as *"the serpent of old who is called the devil and Satan, who deceives the whole world."* In the book of Genesis his punishment for deceiving Eve also appears to be related to his "serpentine" aspect:

"Because you have done this, cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel." (Genesis 3:14-15)

Within this curse upon the serpent was also a prediction of the serpent's doom, which would come from a man descended from Eve herself. The Hebrews understood this promise as the *Protoevangelium*, or "first prophecy," of the coming of the world's Messiah who would provide the remedy and reverse the effects of the Fall.

For the Hebrews "Satan the Serpent" was known from the beginning as a cunning deceiver who was cursed by God and would one day be

destroyed by the Messiah. Compare this with the pagan view of the "shining serpent," as given by Philo of Byblos, translated from even earlier Phoenician texts:

"The nature then of the dragon and of serpents Tauthus [Egyptian Thoth, Greek Hermes] himself regarded as divine, and so again after him did the Phoenicians and Egyptians: for this animal was declared by him to be of all reptiles most full of breath, and fiery. In consequence of which it also exerts an unsurpassable swiftness by means of its breath, without feet and hands or any other of the external members by which the other animals make their movements. It also exhibits forms of various shapes, and in its progress makes spiral leaps as swift as it chooses. It is also most long-lived, and its nature is to put off its old skin, and so not only to grow young again, but also to assume a larger growth; and after it has fulfilled its appointed measure of age, it is self-consumed, in like manner as Tauthus himself has set down in his sacred books: for which reason this animal has also been adopted in temples and in mystic rites... The Phoenicians call it "Good Daemon"; in like manner the Egyptians also surname it Cneph; and they add to it the head of a hawk because of the hawk's activity. Epeïs also (who is called among them a chief hierophant and sacred scribe, and whose work was translated by Areius of Heracleopolis), speaks in an allegory word for word as follows: *'**The first and most divine being is a serpent** with the form of a hawk, extremely graceful, which whenever he opened his eyes filled all with light in his original birthplace, but if he shut his eyes, darkness came on.'* Epeïs here intimates that he is also of a fiery substance, by saying ***'he shone through,'*** for to shine through is peculiar to light." [32]

The question that begs to be asked is this: What can possibly explain these two radically different perspectives on the nature of the serpent? For the Hebrews he was cursed by God to a level lower than that of animals and forced to eat dust, whereas for the pagans he was the *"Good Daemon,"* and *"the first and most divine being."*

After God's cursing of the serpent the next curse falls upon Cain for killing his brother Abel. In Part Five we saw how the dispute between the shepherd and the farmer is resolved differently in Sumerian texts than in the book of Genesis, with the farming winning divine favor over

the shepherd, and the shepherd becoming belligerent towards the farmer. There is also a different emphasis on the lines of descent. Genesis gives the descendents of Cain and relates their founding of the first city, but Seth's line is more important because it leads to Noah. On the other hand, the Sumerians appear to focus upon the line of Cain, with the institution of the hereditary monarchy "descending from heaven" to Enki's city, the city of Eridu, named for Irad the grandson of Cain. In contrast, as far as YHWH was concerned the institution of a monarchy was unnecessary and was viewed as inevitably leading to oppression (1 Samuel 8:10-22).

The other "descent from the heavens" account is the descent of the fallen angels themselves. This is portrayed in Genesis 6, and it involves unholy relations between some of the "sons of God" and human women, a relationship which produced the Nephilim. From this human-angelic interaction the world became *"corrupt in the sight of God"* and *"filled with violence,"* which became the justification for sending the global Flood. According to pagan mythologies this was the Golden Age of Kronos when the gods lived with men during the era of the kingdom of Atlantis. However, even though it was viewed as an idealistic time when the "true religion" originally ruled, Greek writers such as Plato explained that Atlantis became corrupt in its spiritual teachings and used its great power to dominate and abuse the entire world.

The non-canonical book of Enoch explains how the fallen angels taught mankind astronomy and astrology, charms and spells, and the properties of plants and herbs. One particular angel named Azazel *"taught men to make swords, and knives, and shields, and breastplates, and taught them about metals of the earth and the art of working them"* (Enoch 8:1). In Genesis the craft of metalworking is ascribed to Tubal-Cain, a descendent of Cain. David Rohl associates this name with Bad-tibira, which is the second city on the Sumerian King List, following Eridu where "kingship descended from heaven."

According to Sumerian accounts the great "civilizer" of mankind was the great god Enki, the Lord of the Abzu in Eridu, who was portrayed as **a firm friend and champion of mankind.** On the other hand the book of Enoch explains that the innovations given to mankind were used for

wicked purposes. The Nephilim ruled with an iron fist, *"and when men could no longer sustain them, the giants turned against them and devoured mankind"* (Enoch 7:4). Regarding Azazel himself, Enoch 10:8 reads: *"The whole earth has been corrupted through the works that were taught by Azazel:* ***to him ascribe ALL SIN.****"*

After the Great Flood we come to a curious incident in which Ham, one of the three sons of Noah, dishonors his father. This brings about another curse, which is a curse from Noah, given because of Ham's indiscretion but *applied* to Ham's son Canaan. In the Sumerian King List and in the myth *Enmerkar and the Lord of Aratta* both Meskiagkasher (Cush) and Enmerkar (Nimrod) are said to be descendents of Utu. If Utu is to be found within the book of Genesis then Utu can only be Ham, the third son of Noah who is described negatively in Genesis. On the other hand, within Sumerian mythology, specifically ***Enki and the World Order***, we find that Utu/Ham is glorified:

"Enki placed in charge of the whole of heaven and earth the hero, the bull who comes out of the ašur forest bellowing truculently, **the youth Utu**, the bull standing triumphantly, audaciously, majestically, the father of the Great City, the great herald in the east of holy An, the judge who searches out verdicts for the gods, with a lapis-lazuli beard, rising from the horizon into the holy heavens." [33]

Utu became known as the Sun God in Sumerian mythology and the god of Truth and Justice. In the Akkadian language Utu was known as ***Shamash***. It was Ham's grandson Nimrod who was responsible for the Tower of Babel, and we have already shown how this is portrayed in Sumerian myth as Enmerkar's attempt to renovate the Holy Abzu of Eridu in honor of Enki. In the descriptions of the role given to Utu by Enki, we can perhaps read how the young Ham (the youth Utu) left the home of his father Noah (which was a mountainous land of forests), in a fury of indignation (bellowing truculently) because of what he perceived to be an **unjust verdict** against himself and his son. Then Enki appears, offering flattering words and deceitful promises, after which we find that Ham becomes deified by Enki as the Sun and **God of Justice!**

In Egyptian myth we find that Ham is most likely represented as the god Horus. This may sound confusing on the surface, because Horus is usually viewed as the son of Osiris, who has been shown to be Nimrod, the *grandson* of Ham. The problem is resolved once we realize that the earliest Egyptian myths describe Horus as either the brother or uncle of Osiris. Eventually two separate Horus identities appeared whom Plutarch refers to as "Horus the Elder" and "Horus the Younger," the latter being the well-known son of Osiris and the great unifier of Egypt.[34] This interpretation makes sense because the facts show that the cult of Horus was well-known some time before the cult of Osiris was established. The worship of Horus dates back to Pre-Dynastic times to the "Falcon City" of Nekhen, while concrete evidence for the worship of Osiris first appears only in the Fourth Dynasty.

Horus was the god of the Falcon Tribe, who were the dynastic invaders of the Nile Valley who came from Mesopotamia in the immediate aftermath of the fall of Eridu. As worshipers of Enki they identified above all with Ham their most important post-flood ancestor who was, as we have shown, honored by Enki as the Sun God. In Egypt we also find that Horus is closely identified with the Sun:

As Horakhty (Harakhty), or "Horus of the two horizons", Horus was the god of the rising and setting sun, but more particularly the god of the east and the sunrise. In the Pyramid Texts, the deceased king is said to be reborn in the eastern sky as Horakhty. Eventually, Horakhty became a part of the Heliopolis sun cult and was fused with its solar god as Re-Horakhty. As Behdety, or "he of [the] behdet", Horus was the hawk-winged sun disk which seems to incorporate the idea of the passage of the sun through the sky. As Hor-em-akhet (Harmachis) or "Horus in the horizon", Horus was visualized as a sun god in falcon or leonine form. [35]

Further evidence that Horus can be identified as the Biblical Ham comes from the fact that throughout Egyptian texts there are repeated

references to the deified **Four Sons of Horus**, which is documented in the book ***The Ancient Gods Speak - A Guide to Egyptian Religion***. These four sons are mentioned fourteen times in the Pyramid Texts, throughout the many coffin texts of the Middle Kingdom, throughout the *Book of the Dead* and the *Book of Gates*, and they even appear as representations on canopic containers holding organs of the deceased in royal tombs.[36] If Horus is indeed a deification of Ham, then the Biblical names of these four sons would be Cush, Mizraim, Put and Canaaan. The descendents of Ham were Flinders Petrie's "Falcon Tribe," known to the Egyptians as the *Shemsu Hor*, or "Followers of Horus," who migrated from Mesopotamia and settled in northeast Africa and around the Mediterranean Basin. They all worshiped various forms of the god Enki as their primary god, which can be traced back to Enki's spiritual seduction of Ham after Ham's unfortunate episode in the house of Noah.

It seems that at every important stage of the book of Genesis we find a description of events very similar to pagan accounts, but the interpretation of the events is given a completely opposite spin. What can account for the fact that the Hebrews, a seemingly insignificant tribe of refugees fleeing from Egypt, would seek to create a history of creation and civilization that repeatedly contradicted the way in which the surrounding nations viewed the very same history? The next section will help to answer this question.

God Against the Gods

After the account of the indiscretion of Ham the book of Genesis continues in chapter ten with a listing of seventy of the descendents of Shem, Ham, and Japheth, the three sons of Noah. At the end of this listing is an explanation: *"and out of these the nations were separated on the earth after the flood."*

Chapter eleven then continues with the story that helps to explain exactly *how* these nations were separated, which is the story of the Tower of Babel. Hebrew tradition, as well as Josephus, maintains that this episode was directed by Nimrod, whose empire included virtually the entire civilized world. At his prodding the people of the earth said

"Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the earth."

According to Genesis the building of the city and the tower was begun for two reasons: 1) To "make for ourselves a name," and 2) To establish a base from which to resist the divine command given in Genesis 9 as part of the Noachide Covenant to *"multiply and fill the earth."* As a result of this disobedience Genesis 11:5 explains that the Lord *"came down to see the city and the tower which the sons of men had built."* God's response to the situation is explained in Genesis 11:6-7, which included an appeal from God to His heavenly host:

"The Lord said, 'Behold, they are one people and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them. **Come, let us go down** and there confuse their language so that they will not understand one another's speech.'"

The *Book of Jasher* is a non-canonical book that is mentioned in Joshua 10:13 and 2 Samuel 1:18, and it explains the identity of the "us" that God refers to in Genesis 11,

"And they built the tower and the city, and they did this thing daily until many days and years were elapsed. And God said ***to the seventy angels who stood foremost before him***, to those who were near to him, saying, 'Come let us descend and confuse their tongues, that one man shall not understand the language of his neighbor,' and they did so unto them." (Jasher 9:31)

This strange episode was concluded after these "angels" agreed to God's invitation to make a "descent" from heaven to earth. The final result is given in Genesis 11:8-9, which explains how the people of the earth who resisted being scattered were forced to meet the terms of the Noachide Covenant of Genesis 9:

"So the Lord scattered them abroad over the face of the earth; and they stopped building the city. Therefore its name was called Babel, because

there the Lord confused the language of the whole earth; and from there the Lord scattered them abroad over the face of the whole earth."

In Part Five we explained how the name of this city, given in Genesis as "Babel," was known as "Nun.ki" in Akkadian, which was the name for the original city of Eridu that was abandoned at the end of the career of the Sumerian king Enmerkar, who was the Biblical Nimrod. In Sumerian myth Eridu and Enmerkar are both intimately associated with the Sumerian god Enki. With Enki's support Enmerkar was able to conquer the civilized world, re-inhabit and rebuild Enki's pre-Flood capital of Eridu, and begin building a great Temple or Tower in honor of Enki, while at the same time resisting the divine command to spread out and inhabit the entire earth.

Under the authority of Enmerkar the world had essentially reverted back to its pre-Flood condition. Through Enmerkar Enki had succeeded in re-establishing the oppressive "kingship," and through his building projects mankind was being directed away from the worship of God and towards the worship of God's unholy Adversary. With the sign of the rainbow God had promised never to destroy mankind again, so another remedy to the situation had to be arrived at. This is the context from which to interpret God's response to the situation, which included an appeal to the seventy "angels" who stood before Him, and an agreement allowing them to "descend" to the earth once again. It was this "descent of the angels" as well as the creation of the different languages that served to separate and divide humanity from that point forward, with the "descent" proving to be most spiritually significant.

The book of Genesis does not elaborate on how these descending angels affected mankind at the time of the division of the nations. In fact, the explanation of this event does not appear until the book of Deuteronomy where it can be found within the final speech that Moses gave to the people of Israel just prior to his death:

"When the Most High gave the nations their inheritance, when He separated the sons of man, he set the boundaries of the peoples according to the number of the sons of God." (Deuteronomy 32:8) [37]

These "sons of God" were members of the "heavenly host" of angelic beings that God originally created to help manage the earth and all creation. This explanation for these "sons of God" is clarified by an old Jewish Targum on this text found in a manuscript known as *Pseudo-Jonathan*.

"When the Most High made allotment of the world unto the nations which proceeded from the sons of Noach, in the separation of the writings and languages of the children of men at the time of the division, He cast the lot among the seventy angels, the princes of the nations."

The decision to divide the nations of the world took place in a "Divine Council" setting, with God consulting with a council of seventy "sons of God" before arriving at a decision. The "sons of God" are advanced beings, also known as "angels," and because they were created with Free Will not all of them have always acted in obedience with God and His divine plan. The seventy "sons of God" who appeared before God at this particular Divine Council to come to an agreement with God regarding the problem of the Tower of Babel were rebel angels whose interaction with humanity far pre-dated the Flood. In other words, they were a **dissident faction** of angels who thought they could manage humanity much better than God could. To deal with the problem of Enki's domination of the world through Nimrod and his empire God decided to allow these angels a chance to prove their argument. The end result was that the world was divided up according to *"the number of the sons of God."* "Seventy" was the number of members within this particular angelic faction, which is why the Table of Nations of Genesis 10 lists exactly seventy descendents of Shem, Ham, and Japheth, who made up the nations that *"were separated on the earth after the flood."*

From God's perspective, a situation in which humanity was ***united*** against God under the control of Satan and Nimrod was exchanged for a situation in which humanity was ***divided*** against God under the control of the seventy fallen angelic "princes."

From the perspective of these seventy fallen angelic princes, they willingly agreed to the dismemberment of Nimrod's empire because it allowed for them to take control of their own individual nations and

prove their skills as human managers. Now they could try their hand at "playing God" without YHWH's interference.

From the perspective of Satan/Enki, the breakup of Nimrod's empire and the fall and abandonment of Eridu was certainly a negative effect. However, as the most powerful member of this breakaway group of dissident angels Satan was confident that he would quickly regain dominance. The life of Nimrod was a sacrifice that Satan was willing to offer because it removed God from the picture and it allowed Satan and the fallen angels freedom to rule over humanity. Nimrod became the historical basis for all of the many different "Dying and Rising" gods found throughout ancient mythology, and he can be viewed as a human sacrifice offered on behalf of the "gods," for without Nimrod's death they would not have had their chance to rule as "gods."

Ancient mythology reflects the spiritual transition that occurred at the Tower of Babel. According to the Sumerian epic *Enmerkar and the Lord of Aratta*, at one time *"the people in unison ... to Enlil in one tongue gave praise."* Afterwards the authority of Enlil was diminished and it was Enki who rose to prominence, which is celebrated in the myth *Enki and the World Order*, which includes the account of Enki gaining control over the enigmatic ***me***, the holy and valuable "powers" associated with divine authority and the management of human civilization.

The disappearance of YHWH from human affairs, through the transfer of direct authority over humanity to the "fallen angels," can be deduced by the existence of so-called "otiose" deities at the head of the pantheons of the pagan world. For instance, most scholars refer to the Sumerian god Anu as an "otiose Deity." He was the head of the Sumerian pantheon, but he did not actually *do* anything, and the Sumerians had very few, if any, representations of him, despite the fact that temples were built in his honor, such as the one excavated by Sir Leonard Wooley at Ur.

In Canaanite mythology, which is known to us from the Ugaritic texts of Ras Shamra, the "otiose deity" is the great god El. The primary Canaanite myth known as *The Baal Cycle* characterizes El as a deity far removed from human affairs, who falls into a dispute with his wife when he is

faced with promoting one of his sons to the position of active leader of the pantheon. According to Ugaritic accounts, and this is a very significant point, the number of El's sons was exactly ***seventy***. (See ***Against World Powers IV***.)

In Greek mythology the sky god was known as Ouranos, and he was reputed to be the wife of Gaia (the earth goddess) and the father of Kronos. Unlike the Sumerians or the Canaanites, Ouranos was not written out of the Greek story as an otiose "figurehead" deity—instead he was simply killed off by his son Kronos, who was in turn slain by his son Zeus.

The brief disappearance of YHWH from an active role in human affairs appeared to the pagan world as evidence of Enki's victory over Enlil. It also explains how YHWH's character could be so terribly slandered by the pagan priests and scribes from whom we get our descriptions of YHWH in his various degenerated forms.

In Sumerian myth it appears that the identity of YHWH was split into two aspects. One aspect was named Anu, who became completely inactive and placed up above in the unreachable and unknowable heights of heaven, whereas the other aspect was portrayed as Enlil, who was the active opponent of Enki and the alleged enemy of mankind, who sought to exterminate mankind because we had become "too noisy."

In Ugaritic mythology El is similarly slandered and abused and is characterized as cowardly, spiteful and conniving, despite the fact that he is viewed as basically powerless. Nevertheless El's connection with YHWH/El of the Hebrews is very clear. Lowell K. Handy, in his book ***Among the Host of Heaven***, shows that the Canaanites preserved a memory of the division of the earth similar to the Hebrew understanding, and this division was mandated by the authority of El. He writes,

"The division of the world into regions of authority is ascribed to El in the narratives related by Philo of Byblos. These regions were distributed to various deities to govern under the care of and with the consent of El. Both material and immaterial regions were allocated by El. Even the realm of the dead was assigned to Mot by El." [38]

In conclusion, the Tower of Babel event, more than being simply a fascinating story of how the different languages came to exist, is in fact the place and time where "Paganism" came into existence as a religion and as a system of spiritual control over, and enslavement of, the minds and souls of humanity. In this sense William Bramley was absolutely correct in his characterization of the oppression of humanity at the hands of the "Custodians" when he wrote,

"To keep control over its possession and to maintain Earth as something of a prison, that other civilization *[the fallen angels / Custodians]* has bred never-ending conflict between human beings, has promoted human spiritual decay, and has erected on Earth conditions of unremitting physical hardship. This situation has existed for thousands of years and it continues today." [18]

God allowed the fallen angels to achieve a position of authority over mankind which led to them being worshiped as "gods." As the strongest and most intelligent of these "gods" it was Lucifer who emerged as the leader of the group, and from the Sumerians to the New Testament we find that he is referred to as "The Lord of the Earth." Yet God had a plan to redeem the world from these false gods that would be worked out through His own nation, which began with the choosing of Abraham as described in Genesis 12.

God's Nation

The division of the nations of the world into the hands of the "gods" took place around 3000 BC, give or take 100-200 years. For about a thousand years these advanced beings used their power and authority to dominate, deceive, and manipulate mankind without any overt interference from YHWH, who remained for the most part only an observer.

Finally around 2000 BC God reached out to an influential Sumerian family from the city of Ur, who were direct descendents of Noah through the line of Shem. This family had settled in Haran in northern Syria, and

it was there that God gave Abram, the patriarch of the family, instructions to move his family into the land of Canaan:

"Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you." (Genesis 12:1-3)

The calling out of Abraham for the purpose of creating a "great nation" for the Lord needs to be understood in relation to the events described in Genesis 11 when the "sons of God" descended to the earth to take possession of the nations of the earth. In effect, the creation of the Nation of Israel was a delayed response to the creation of the seventy nations that were handed over to the "gods." These "gods" possessed seventy nations, whereas God Himself took only one, but it was through this one that "all peoples on earth" were promised to be "blessed."

There are many references throughout the Old Testament to the "gods" of the pagan nations, and the fact that they exist is never denied. However, the God of Israel shows Himself unique by claiming to be the creator of these gods, the creator of heaven and earth, and the true and only ruler of all that He created (Nehemiah 9:6, Isaiah 40). Israel's status as God's unique possession is explained in Deuteronomy 32:9,

"When the Most High gave the nations their inheritance, when He separated the sons of man, he set the boundaries of the peoples according to the number of the sons of God. **For the LORD's portion is his people, Jacob his allotted inheritance.**"

In Leviticus 20:23-26, prior to Israel's entrance into the Promised Land of Canaan, God explained His attitude towards the nations ruled by the gods, as well as Israel's special status as the Lord's unique nation.

"You must not live according to the customs of the nations I am going to drive out before you. Because they did all these things, I abhorred them. But I said to you, 'You will possess their land; I will give it to you as an inheritance, a land flowing with milk and honey.' I am the LORD your God, who has set you apart from the nations... You are to be holy to me

because I, the LORD, am holy, and **I have set you apart from the nations to be my own.**"

Similar commands and characterizations are given again in Deuteronomy 18:9-14,

"When you enter the land the LORD your God is giving you, do not learn to imitate the detestable ways of the nations there. Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the LORD, and because of these detestable practices the LORD your God will drive out those nations before you. You must be blameless before the LORD your God. **The nations you will dispossess listen to those who practice sorcery or divination. But as for you, the LORD your God has not permitted you to do so.**"

These "detestable" practices were the very basis of the pagan religious system of ritual and worship and the means by which the pagan priests contacted the spirit world and received instructions. Today these practices are known collectively as *shamanism*, which is making a resurgence through the New Age movement in the world today. The modern New Age consensus is that "spirits are our friends," but the Hebrews were warned quite the opposite.

From the very beginning the angelic "sons of God," both holy and unholy, were always associated with the heavens and equated with stars (Job 38:4). Within paganism many deities became represented by the sun, moon and planets as well. This explains the many Old Testament passages in which the angels are referred to collectively as the "host of heaven." They are often pictured as God's subservient retinue in heaven (Job 1:6), standing by His side (2 Chronicles 18:18-21), and they are often mentioned in the context of a warning, reminding Israel not to worship them as the heathen do. The following text gives further evidence that certain members of the "host of heaven" have been allotted to the peoples of the earth:

"And beware not to lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and serve them, **those which the LORD your God has allotted to all the peoples** under the whole heaven." (Deuteronomy 4:19)

Whether they are referred to as "angels", "gods," "sons of God," the "heavenly host," or the "princes" of the various nations (Daniel 10:12-21), God's instructions to Israel make it clear that these beings, although in positions of authority, have abused their power and will one day be faced with their end. The judgment upon these fallen angelic powers and a prediction of the end of their authority over the nations is given in Psalm 82:

"God has taken his place in the divine council; in the midst of the gods he holds judgment: 'How long will you judge unjustly and show partiality to the wicked? Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked.' They have neither knowledge nor understanding, they walk about in darkness; all the foundations of the earth are shaken. I say, 'You are gods, sons of the Most High, all of you; nevertheless, you shall die like men, and fall like any prince.' Arise, O God, judge the earth; for to thee belong all the nations!"

The Kosmokrators and the Occult

In the New Testament the apostle Paul makes it clear that the world is controlled by fallen angelic forces under the authority of Satan, whom he refers to as the *"god of this world"* (2 Corinthians 4:4). In his epistle to the Ephesians Paul concludes his message of encouragement with the following words:

"Finally, be strong in the Lord and in His mighty power. Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the *powers* of this dark *world* and against the spiritual forces of evil in the heavenly realms." (Ephesians 6:10-12)

For early Christians who were grounded in the traditions and perspective of the Hebrews it was understood from the beginning that the world was ruled by evil *authorities*, *powers*, and *spiritual forces* that had rebelled against God and served Satan, the devil. Paul simply explained to the Ephesians that in the day-to-day struggle to maintain and proclaim the Faith these "powers," or ***Kosmokrators*** (world-powers) in Greek, who ruled over the darkness of this "world" (*aion* or Age), were their ultimate enemies.

The birth of Christianity brought about the downfall of Paganism as an overt system of political and religious control over humanity. Nations turned away from taking advice and direction from the initiated High Priests who stood at the pinnacle of the spirit-led Mystery Religions and instead embraced the Bishops and Popes of the Church as spiritual leaders. Eventually the institutions, rituals, practices and *practicers* of Paganism were forced to go underground to survive, and they took with them their worship of the Kosmokrators as well as an entrenched faith that one day the gods and spirits that they served would once again take their "rightful" place as honored and accepted rulers of humanity.

For the Hebrews and for the Pagan world the number of Kosmokrators at the top level was originally understood to be *seventy*. We find this in Hebrew traditions of the seventy nations and seventy languages of the world, and we find this in Pagan tradition through the Canaanite texts of Ugarit which depict the great god El's division of the different aspects of global management over to his seventy sons, before his power is usurped by Baal.

Seventy was the original number of Kosmokrators but with the rise in sciences such as geometry, mathematics and astronomy in late Hellenistic antiquity the preferred number of Kosmokrators came to be viewed as *seventy-two*. We find this fact evident in two of the most important spiritual movements that emerged from Alexandria, Egypt, around the same time that Christianity was becoming popular. These movements were ***Hermeticism***, which was essentially a fusion of Pagan spirituality, Greek philosophy and ancient Egyptian tradition; and ***Gnosticism***, which was similar but added twisted aspects of Hebrew tradition and bits and pieces of Christianity.

Hermeticism

Hermeticism takes its name from Hermes Trismegistus, a legendary figure associated with the Greek god Hermes (symbolized by the planet Mercury); with the Canaanite god Tauthus the secretary of Kronos (see above); with the Babylonian god Nabu (also identified with Mercury) who was the son and scribe of Marduk (Jupiter); and especially with the Egyptian god Thoth the scribe of Osiris and god of learning to the Egyptians.

The textual foundation of Hermeticism is a collection of dialogues involving Hermes and his disciples in which the major metaphysical questions of life are addressed. These texts date to the second and third centuries AD, but at the time of the Renaissance when they became famous they were believed to date back much further. Modern collections of the *Corpus Hermeticum* include eighteen Greek texts and one Latin text known as the *Asclepius*.

It is in the *Asclepius* that Egypt's role as the primary home of the gods is highlighted, and within this description there also appears a prophecy of Egypt's decline and the disappearance of the gods, leaving Egypt destitute and abandoned:

"Do you not know, Asclepius, that **Egypt is an image of heaven** or, to be more precise, that everything *governed* and moved in heaven came down to Egypt and was transferred there? If truth were told, **our land is the temple of the whole world.**

And yet, since it befits the wise to know all things in advance, of this you must not remain ignorant: a time will come when it will appear that the Egyptians paid respect to divinity with faithful mind and painstaking reverence – to no purpose. All their holy worship will be disappointed and perish without effect, for divinity will return from earth to heaven, and Egypt will be abandoned. The land that was the seat of reverence will be widowed by the *powers* and left destitute of their presence... Then this most holy land, seat of shrines and temples, will be filled completely with tombs and corpses.

O Egypt, Egypt, of your reverent deeds only stories will survive, and they will be incredible to your children! ... For divinity goes back to

heaven, and all the people will die, deserted, as Egypt will be widowed and deserted by god and human." [39]

The Hermetic pantheon is described in the *Asclepius* as being led by a groups of five major gods who are "hypercosmic" and "intelligible" who each rule over divine aspects of the universe that are "cosmic" and "sensible." Jupiter is the primary deity, corresponding with Zeus, and he is described as the god of heaven, *"for Jupiter supplies life through heaven to all things."* Light is second, which rules over its "sensible" divine aspect the Sun. Thirdly there is a deity named as Pantomorphos of Omniform, who rules over the "Horoscopes" or "Thirty-six." These are thirty-six gods, also known as Decans, so-named because they each have authority over ten degrees of the zodiacal circle. Fourth is the deity Heimarmene that rules over the seven planets, and fifth is a secondary aspect of Jupiter that rules over the Air, sometimes known as Zeus Neatos. [40]

The twelve major signs of the Zodiac each include three of the thirty-six Hermetic Decans, known as "Horoscopes" and referred to as "stars" in the text. This division of the Zodiac into thirty-six Decans was also doubled to seventy-two Duodecans, a division which gave each of the twelve Zodiacal signs six stars, making each of these Duodecan stars, also known as Quinances, the ruler over five degrees of the Zodiacal circle. From this comes one of the explanations for the occult significance of the Pentagram which is a five-pointed star. Each of the five points represents one of the five "hypercosmic" deities, or five degrees of the zodiac, and each point is created by an angle of 72 degrees, with the product of five by seventy-two being 360, which completes the circuit of the zodiac.

In ancient Egypt the priests of the sacred rites were known as *horoskopoi* [41], and the Hermetic emphasis on the astrological relationship between mankind and the stars who represented the Kosmokrator gods is explained by Frances Yates in her book ***Giordano Bruno and the Hermetic Tradition***:

"That strange people, the Egyptians, had divinised time, not merely in the abstract sense but in the concrete sense that each moment of the day and night **had its god who must be placated as the moments passed**...

They had definite astrological significance, as "Horoscopes" presiding over the forms of life born within the time periods over which they presided, and they were assimilated to the planets domiciled in their domain... But they were also gods, and powerful Egyptian gods, and this side of them was never forgotten, giving them a mysterious importance." [42]

The return of these gods to an active and outward position as rulers of mankind is predicted in the *Asclepius*, which is predicted to come after the long period of spiritual decline in Egypt:

"**Those gods who rule the earth will be restored**, and they will be installed in a city at the furthest threshold of Egypt, which will be founded towards the setting sun and to which all human kind will hasten by land and by sea."

This text and the physical location of this divine city is explained by Garth Fowden in his book ***The Egyptian Hermes*** [43]:

"... in answer to Asclepius's enquiry where these gods are at the moment, Trismegistus replies (at *Ascl. 27*): 'In a very great city, in the mountains of Libya (*in monte Libyco*)', by which is meant the edge of the desert plateau to the west of the Nile valley. A subsequent reference (*Ascl. 37*) to the temple and tomb of Asclepius (Imhotep) *in monte Libyae* establishes that the allusion at *Ascl. 27* is to the ancient and holy Memphite necropolis, which lay on the desert *jabal* to the west of Memphis itself."

The "mountains of Libya," (which was also the place where Heracles was killed by Typhon according to Greek myth — see Part Three), is simply a reference to the plateau that rises above the desert on the west bank of the Nile, west of the ancient city of Memphis. In other words, according to this Hermetic prediction, when the Kosmokrators are "restored" they will be "installed in a city" on or near the Giza Plateau.

Gnosticism

This brings us now to that strange sect known as the Gnostics who, like the Hermetics, had their beginnings in Alexandria, Egypt. From the outset it must be stated that the Gnostics were purely Pagan, and they subscribed to the most fundamental Pagan doctrines, such as the realization of immortality through acquiring hidden knowledge (gnosis), reincarnation, and the belief in the divinity of Man. In addition to these outright Pagan doctrines the Gnostics had a very clear understanding of the Hebrew scriptures, but their interpretation of these scriptures was completely and unreservedly anti-Semitic.

The anti-Semitic basis of Gnosticism is enough for most serious scholars, except perhaps for Elaine Pagels, to conclude that Gnosticism is "Christian" in name only, and cannot possibly have anything to do with the original teachings of Jesus of Nazareth, who remained a pious Torah-observant Orthodox Jew his entire life. Gnosticism is "Christian" only in the sense that it attempted to utilize the story of Jesus and incorporate it into the Pagan system of gnosis and illumination. In other words, Gnosticism was simply an attempt to neutralize the full force of the revolutionary message of Jesus, so that the Pagan system could survive as a political force in the world. This attempt failed for the most part, but the teachings and beliefs of Gnosticism have survived and are making a major resurgence in popular culture today.

The basic teaching of Gnosticism is that all matter is inherently evil, which is symbolized by Darkness. The purpose of life is therefore to transcend this Darkness by reaching towards the Light, which can be achieved through knowledge, or gnosis, of Man's true predicament. The Gnostics believed that the true and ultimate God is the God of Light, who is purely spiritual, and has no relationship either as a Creator of, or as a Ruler over, material reality. To the Gnostics the god of material reality was the God of Israel. He was accepted as the Creator and Ruler of the material universe, but he was denigrated as inferior to the God of Light and viewed as the ultimate personification of evil. The grand scheme of Gnostic cosmology is explained by Hans Jonas in his authoritative study ***The Gnostic Religion***:

"The universe, the domain of the Archons, is like a vast prison whose innermost dungeon is the earth, the scene of man's life. Around and above it the cosmic spheres are ranged like concentric enclosing shells. Most frequently there are the seven spheres of the planets surrounded by the eighth, that of the fixed stars. There was, however, a tendency to multiply the structures and make the scheme more and more extensive: Basilides counted no fewer than 365 "heavens." The religious significance of this cosmic architecture lies in the idea that everything which intervenes between here and the beyond serves to separate man from God, not merely by spatial distance but through active demonic force. Thus the vastness and multiplicity of the cosmic system express the degree to which man is removed from God.

The spheres are the seats of the Archons, especially of the "Seven," that is, of the planetary gods borrowed from the Babylonian pantheon. **It is significant that these are now often called by Old Testament names for God (Iao, Sabaoth, Adonai, Elohim, El Shaddai)**, which from being synonyms for the one and supreme God are by this transposition turned into proper names of inferior demonic beings—an example of the pejorative revaluation to which Gnosticism subjected ancient traditions in general **and Jewish tradition in particular**. The Archons collectively rule over the world, and each individually in his sphere is a warder of the cosmic prison. Their tyrannical world-rule is called *heimarmene*, universal Fate, a concept taken over from astrology but now tinged with the gnostic anti-cosmic spirit. In its physical aspect this rule is the law of nature; in its psychical aspect, which includes for instance the institution and enforcement of the Mosaic Law, it aims at the enslavement of man. As guardian of his sphere, each Archon bars the passage to the souls that seek to ascend after death, in order to prevent their escape from the world and their return to God. The Archons are also the creators of the world, except where this role is reserved for their leader, who then has the name of *demiurge* (the world-artificer in Plato's *Timaeus*) and is often painted **with the distorted features of the Old Testament God.**" [44]

The Gnostic hatred of the God of Israel extends to the very beginning of the book of Genesis. Gnostic texts explain that Ialdabaoth and the Archons created Adam and placed him in the Garden of Eden with an intent to deceive him. After learning of this situation the feminine aspect of the "God of Light," known as Sophia-Prunikos, acted to disrupt the

schemes of the *demiurge* by sending an emissary of the Light to bring knowledge to Adam, allowing him to break free from his bondage. This divine emissary, according to the Gnostics, was none other than the Serpent of the Garden of Eden, and subsequent Gnostic sects reflected this veneration of the serpent by referring to themselves as Ophites (from the Greek word for serpent, *ophis*), and as Naassenes (from the Hebrew word for serpent, *nachash*). Jonas explains what Adam and Eve's "sin" actually meant to the Gnostics,

"It is the first success of the transcendent principle against the principle of the world, which is vitally interested in preventing knowledge in man as the inner-worldly hostage of Light: the serpent's action marks the beginning of all gnosis on earth which thus by its very origin is stamped as opposed to the world and its God, and indeed as a form of rebellion." [45]

The Gnostics took the idea that the Serpent was the true savior of mankind right up to the life of Jesus of Nazareth, as the following text shows,

"This general Serpent is also the wise Word of Eve. This is the mystery of Eden: this is the river that flows out of Eden. This is also the mark that was set on Cain, whose sacrifice the god of this world did not accept whereas he accepted the bloody sacrifice of Abel: for the lord of this world delights in blood. This Serpent is he who appeared in the latter days in human form at the time of Herod..." [46]

According to the New Testament, the sacrifice of Jesus did represent the triumph of the Kingdom of God over the "lord of this world," but this "lord" is clearly identified as Satan in several passages (Matthew 4:8-10, Luke 4:6-13, John 12:31, John 14:30, 2 Corinthians 4:4, etc). The Gnostics turned this belief around and argued that the "lord of this world" was actually the Creator-God of Israel, and that the life and teachings of Jesus represented a manifestation of the Serpent against this "God of Darkness."

Marcion, a hugely influential second century Gnostic based in Rome, also articulated a strong hatred of the Old Testament and of the Jews. Jonas writes that Marcion taught that upon His death *"Christ descended*

into hell solely to redeem Cain and Korah, Dathan and Abiram, Esau, ***and all nations which did not acknowledge the God of the Jews****, while Abel, Enoch, Noah, Abraham, and so on, because they served the creator and his law and ignored the true God, were left down below"*[47]. This glorification of the enemies of the God of the Old Testament as heroes of the "God of Light" also included Nimrod, and the positive characterization of Nimrod became part of the founding mythology of the Freemasons, which we will examine later.

It is within Gnosticism that we find that the transition of the number of Kosmokrators from seventy to seventy-two occurs, bringing older traditions in line with Pythagorean and Hermetic astrological designs. The following selections are taken from ***The Nag Hammadi Library***, edited by James M. Robinson, 1990:

"Then the twelve powers, whom I have just discussed, consented with each other. <Six> males (and) females (each) were revealed, **so that there are seventy-two powers**. Each one of the seventy-two revealed five spiritual (powers), which (together) are the three hundred and sixty powers. The union of them all is the will...

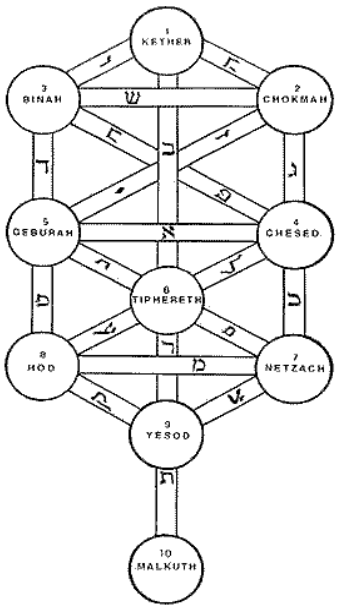
And when those whom I have discussed appeared, All-Begetter, their father, very soon created twelve aeons for retinue for the twelve angels. And in each aeon there were six (heavens), **so there are seventy-two heavens of the seventy-two powers who appeared from him.** And in each of the heavens there were five firmaments, so there are (altogether) three hundred sixty firmaments of the three hundred sixty powers that appeared from them." (From the text *Eugnostos the Blessed*)

And before his mansion he created a throne, which was huge and was upon a four-faced chariot called "Cherubim". Now the Cherubim has eight shapes per each of the four corners, lion forms and calf forms and human forms and eagle forms, so that all the forms amount to sixty-four forms - and seven archangels that stand before it; he is the eighth, and has authority. All the forms amount to seventy-two. Furthermore, from this chariot **the seventy-two gods took shape**; they took shape **so that they might rule over the seventy-two languages of the peoples**." (From *On the Origin of the World*)

"James said, "Rabbi, are there then twelve hebdomads and not seven as there are in the scriptures?" The Lord said, "James, he who spoke concerning this scripture had a limited understanding. I, however, shall reveal to you what has come forth from him who has no number. I shall give a sign concerning their number. As for what has come forth from him who has no measure, I shall give a sign concerning their measure"

James said, "Rabbi, behold then, I have received their number. There are seventy-two measures!" The Lord said, "These are the seventy-two heavens, which are their subordinates. **These are the powers of all their might; and they were established by them; and these are they who were distributed everywhere, existing under the authority of the twelve archons.**" (From *The Apocalypse of James*)

The Kabbalah



In addition to Gnosticism and Hermeticism another major component of the Occult is the tradition of Jewish mysticism known as the Kabbalah. The origins and teachings of this tradition are covered in depth in Red Moon Rising's "The Divine Council and the Kabbalah," so for now we will only examine how the Kabbalah viewed the seventy Kosmokrator angels and how it followed the occult trend of also numbering them as seventy-two.

One of the earliest Kabbalist texts is a document known as the ***Bahir***, meaning "bright," which originated in southern France and dates to the twelfth century. The *Bahir* popularized the concept that the God of Israel possessed seventy-two sacred names, which is an idea based upon the Biblical passage in which the angel of the Lord protects Israel in Exodus 14:19-21. This passage contains three verses, and each verse is made up of exactly seventy-two Hebrew letters. Early Jewish mystics were infatuated with this anomaly and so they came up with the idea that the entire passage is composed of exactly seventy-two names of God that contain three letters each. This mystical concept came to be known throughout the Middle Ages as the ***Shem ha Mephoresh***, which means

basically "The Name of Extension." What it became was a powerful tool for occultists to summon spirit-beings that were assumed to be Holy Angels.

The *Bahir* also elaborates on the Kabbalistic conception of the universe as the "Tree of Life," known as *Zeir Anpin*, which is made up of ten Sephirot joined together in a geometrical manner. The Bahir explains that the twelve diagonals of the tree signify the twelve "Functionaries" or "Directors" that are also associated with the twelve stones erected by Israel in Joshua 4:9. Then, because Exodus 28:10 mentions engraving six names on a stone, the Kabbalists assumed that each of Joshua's twelve stones also had six names, for a total of seventy-two names. The *Bahir* explains that *"This teaches us that God has twelve Directors. Each of these has six Powers. What are they? They are the 72 languages."* These Powers are also referred to as Holy Forms, and another portion of the text explains that *"all the Holy Forms oversee all the nations. But Israel is holy, taking the Tree itself, and its Heart."* The Kabbalistic belief that the fallen angelic Kosmokrators were Holy and existed in harmony with the God of Israel led to some very serious spiritual repercussions that are still being felt today.

Some years after the publication of the *Bahir* there appeared a new and far lengthier compilation of Kabbalistic philosophy and theology. It was known as the *Sefer Ha-Zohar*, meaning "Book of Splendor" and it first appeared in Spain near the end of the thirteenth century. ***The Zohar***, as it is called, also contains frequent references to the seventy Kosmokrator "world powers" that were known to rule over the nations of the world:

Volume 5 Vayishlach, Section 24, verse 236:
"...Come and behold: when the Holy One, blessed be He, created the world, He divided the earth into seven regions that correspond to the seventy ministers appointed over the nations. These are the secret of the exterior--Chesed, Gvurah, Tiferet, Netzach, Hod, Yesod, and Malchut--**each consisting of ten and thereby totaling seventy. The Holy One, blessed be He, appointed the seventy ministers over the seventy nations,** each according to its worth, as it is written: "When the most High divided to the nations their inheritance, when he separated the

sons of Adam, he set the bounds of the people according to the number of the children of Yisrael " (Devarim 32:8)."

Volume 9 Beshalach, Section 24, verses 315-316:
"Rabbi Shimon said: There is a great and strong, tall supernal tree, which is Zeir Anpin. Those above and those below are sustained through it... And seventy branches, **which are the seventy princes that are appointed over the seventy nations of the world**, rise in it and are nurtured by it. From the center of its roots they nurture from around. And they are the branches that are found in the tree.

When the time of dominion arrives for each branch, they all want to completely destroy the trunk of the tree, which is the mainstay of the branches, that rules over Yisrael who are joined with it. And when the domination of the trunk of the tree reaches them, which is the portion of Yisrael, it wants to guard them, and to arrange peace among them all. For this purpose, seventy oxen are offered during Sukkot to bring peace among the seventy branches in the tree, **which are the seventy patron angels of the nations of the world.**"

The occult significance of the Kabbalah which all initiates eventually learn is that it acts as a bridge connecting the initiate with the world of the spirits, specifically with the Kosmokrator angels that the Kabbalistic texts blasphemously connect with their dubious "Name of God." This connection is made throughout the *Zohar* including the following passage:

Volume 3 Vaera, Section 20, verses 274-279:
"Ten Names are engraved by the King's authority. The ten names refer to the ten sfirot; there are ten sfirot... nevertheless, they also add up to a greater number, which is a reference to the 72 names. This can be explained further. These seventy colors that glow in all directions derive from these Names, that is, from the 72 names. And these seventy colors were engraved and formed into **the secret of the seventy Names of the angels**, which are the secret of the heavens...

When they are all joined together as one, in one secret, by the power of the Almighty, namely Zeir Anpin, then He is called Vav-Yud-Hei-Vav-Hei, which means that all are united as one. This refers to Zeir Anpin and the Nukva together with the seventy angels below her. The phrase,

"from Hashem out of heaven" refers to the Holy Name that is engraved with the other seventy Names of the secret of the heavens--which allude to Zeir-Anpin, which is the name of 72 that are in the Mochin of Zeir-Anpin, **while in essence it includes seventy**...

...the lower ones, which are the seventy judgments, are dependent on the upper ones, which are the seventy names of Zeir Anpin. **They are all connected together and they all shine simultaneously. And thus, the Holy One, blessed be He, appears in His glory**... the heavens have a numerical value of seventy and the secret of Yud-Hei-Vav-Hei... is the secret of the 72 names derived from the three verses (Exodus 14:19-21)."

The practices of the Kabbalah are expressly forbidden by the Torah, as representatives of traditional Judaism have maintained ever since they came into the light of day. One of the early opponents of the Kabbalah was a famous thirteenth century Hasidic Jew named Jehudah the Hasid. In his *Book of the Devout* Jehudah gave the following warning:

"If you see one making prophecies about the Messiah, you should know that he deals in witchcraft and has intercourse with demons; **or he is one of those who seek to conjure with the names of God.** Now, since they conjure the angels or spirits, these tell them about the Messiah, so as to tempt him to reveal his speculations. And in the end he is shamed because he has called up the angels and demons, and instead a misfortune occurs at that place. The demons come and teach him their calculations and apocalyptic secrets in order to shame him and those who believe in him, for no one knows anything about the coming of the Messiah." [48]

The history of the Kabbalah is essentially a long chronology of the appearance of one false messiah after another. Akiba ben Joseph is viewed as one of the most important of the early Kabbalists, and the angels that he contacted told him to name Simeon bar Kochba as the Messiah. The Bar Kochba revolt of 132-135 AD was a disastrous failure and Jews suffered immensely because of it. Centuries later a Kabbalist named Abraham Abulafia became convinced that he was the Messiah, and he appealed to the Pope in 1280 before disappearing without a trace. In his own writings Abulafia explained that his spiritual quest was

greatly impeded by Satan and the demons, as renowned scholar Gershom Scholem explains,

"By immersing himself in the mystical technique of his teacher, Abulafia found his own way. It was at the age of 31, in Barcelona, that he was overcome by the prophetic spirit. He obtained knowledge of the true name of God, and had visions of which he himself, however, says, in 1285, that they were partly sent by the demons to confuse him, so that he *"groped about like a blind man at midday for fifteen years with Satan to his right."* Yet on the other hand he was entirely convinced of the truth of his prophetic knowledge." [49]

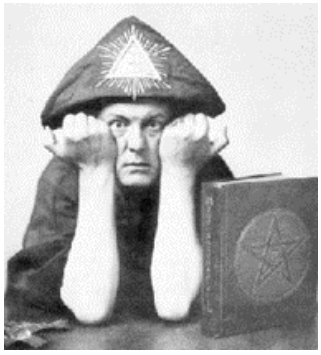
Another major Messianic failure was the career of Sabatai Sevi. Just prior to the year 1666 a young Kabbalist mystic based in Palestine named Nathan of Gaza became convinced that he was in contact with "holy" angels, and they told him to name Sabatai Sevi as the predicted Messiah, which marked the beginning of the Sabbatean movement that affected Judaism worldwide. Nathan's role was simply to act as a mouthpiece for the "angels" that spoke through him, and Sabatai Sevi was directed even to the point where he apostatized from Judaism as a prisoner in Turkey and converted to Islam.

The ***Key of Solomon*** (*Clavicula Salomonis*) and the ***Lesser Key of Solomon*** (*Lemegeton Clavicula Salomonis*) were both natural products of the angel-summoning practices promoted by the Kabbalah. Both of these legendary ***grimoires*** appeared as complete manuscripts in the seventeenth century, but both were composed of even earlier writings that dated back to the Middle Ages.

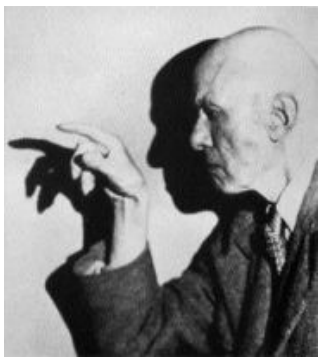
One of the co-founders of the occult society known as the Golden Dawn was a Rosicrucian Freemason named S. L. MacGregor Mathers, who was the first to print and publish the *Key of Solomon* (in 1889) making it readily available to the public. Mathers describes it as a primary occult text: *"The fountain head and storehouse of Qabalistic Magic, and the origin of much of the Ceremonial Magic of mediaeval times, the 'Key' has been ever valued by occult writers as a work of the highest authority."* Of the 519 esoteric titles included in the catalogue of the Golden Dawn library, the *Key* was listed as number one. As far as contents are concerned, the *Key*

included instructions on how to prepare for the summoning of spirits including departed human beings (necromancy), angels, and even demons. Animal sacrifice and astrological awareness are both described as critical aspects of this preparation.

One of the most well-known members of the **Golden Dawn** was the magician Aleister Crowley. In 1904 Crowley published the first part of the five-part *Lesser Key of Solomon* known as the ***Ars Goetia***, which is Latin for "art of sorcery." The *Goetia* is a ***grimoire*** for summoning seventy-two different demons that were allegedly summoned, restrained, and put to work by King Solomon during the construction of the Temple of YHWH. The demons named in the text include figures such as Baal, Astaroth, Asmodeus, and Belial. Occultists have always wondered at the relationship between the seventy-two Goetic demons and the seventy-two "angels" of the *Shem ha Mephoresh*, and the usual explanation is that they are "polar opposites." However, this explanation only holds for those who view the Kabbalah's Kosmokrator angels as "good" and "holy" angels, which they are definitely not.



Throughout his life Aleister Crowley was a very ambitious and daring sorcerer, and his exploits in dealing with the spirit world have become legendary. His most enduring contribution to modern occultism is known as the ***LIBER AL vel LEGIS***, or ***Book of the Law***. It was a message channeled through Crowley from a spirit-entity known as Aiwass, a spirit that claimed to be a messenger from the "**the forces ruling this earth at present,**" which are none other than the Kosmokrator fallen angels that we have been studying. The message itself was verbalized through Crowley on the three days of April 8, 9 and 10, in Cairo, Egypt, in the same year of Crowley's publication of the *Ars Goetia* in 1904. The demonic nature of the "forces ruling this earth" becomes readily apparent within the text of the infamous *Book*. Against the **Golden Rule** of Christianity of "**Do unto others as you would have them do unto you**" (Luke 6:31), the Egyptian



spirit Aiwass proclaimed the message of "**Do what thou wilt shall be the whole of the Law.**" To this was added, "Love is the law, love under will," which Crowley would later explain by showing that the numerical value of the Greek word *thelema*, which means "will," is the same as that of *agape*, a Greek word for "love." With this logic Crowley taught that the truest expression of love was to live purely according to one's own will, which is essentially the opposite of the teachings of Jesus. The demonic hatred of Jesus is expressed in the final chapter of the *Book of the Law* in the verse that reads, "With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross."

The Kosmokrator angels are also represented in the occult system of divination known as the Tarot, which Tarot scholar Christine Payne-Towler refers to as the "flash cards of the Mysteries." In an article located at www.tarot.com she gives a brief history of the creation of the Tarot, its deep roots in Hermeticism and the Kabbalah, and how it emerged during the magical heyday of the Renaissance:

"In the sequence of Renaissance magi from Ficino to Kircher ... we see the force that drives Tarot into expression. The ancient Mysteries were already in place, although episodically forgotten and re-remembered with the cycles of history. The rediscovery of the bone structure of the Mysteries at the cusp of the publishing revolution made the creation of Silent Invocations in card form possible for the masses." [50]

The "silent invocations" of the Tarot are nothing more than appeals to the spirits that allegedly govern all aspects of life which, as we have shown, are associated with the *Shem ha Mephoresh* and the Zodiac. Most modern Tarot packs are made up of 78 cards where the angels of the *Shem ha Mephoresh* are linked 2-1 with the thirty-six Minor Arcana (cards 2-10 of each of the four suits). However, there are also 72-card Tarot packs, like the ones favored by Eliphas Levi and Hermeticist Franz Bardon, where each card is linked with its own angel. The Tarot is also intimately associated with the curious culture known as the Gypsies, which is a name derived from the medieval belief that the Gypsies were direct descendents of the Egyptians and the heirs and protectors of the ancient Egyptian "wisdom."

Franz Bardon is regarded by many as "the greatest Hermetic adept of the 20th century." He was born in Czechoslovakia in 1909 and was allegedly possessed by "the spirit of a high hermetic adept" when he was fourteen. During his life he was captured and tortured by the Nazis during World War II, and later he was imprisoned by the Soviets up to his death in 1958. His occult teachings live on through four books that he was able to publish during his lifetime. One is a novel based upon his life experiences, and the other three make up a trilogy known collectively as the "Holy Mysteries." Volume I is entitled ***Initiation Into Hermetics*** and is basically an introduction to the occult which includes explanations of the Tarot. Volume II is ***The Practice of Magical Evocation***, which provides step-by-step instructions for communicating with the spirit world. The third volume of Bardon's "Holy Mysteries" trilogy is entitled ***The Key to the True Kabbalah***, and it gives a detailed explanation of the *Shem ha Mephoresh*, with Bardon referring to its associated angels as *"the seventy-two genii of Mercury."*[51] An introduction to Volume II explains the purported relationship between mankind and the "angels":

"Bardon provides hundreds of seals of positive spiritual beings, angel spirits, intelligences, genii, principals and the spirit beings of the elements. **These beings have been teachers to mankind since time immemorial.** They teach the mature magician subject matters from A to Z, i.e. arithmetic, alchemy, astrophysics, astrology, astronomy, the arts, biology, zoology, and so on. In other words every subject of earthly science and universal laws. They also help every profession and every trade, whether or not they are magicians. Since magic and the Kabbalah are the highest sciences in the universe, the reader requires the proper theoretical education and practical training before he can contact these spiritual beings." [52]

The characterization of the spirits as the "teachers of mankind" goes directly back to the Sumerian beliefs regarding the descent of the "gods" to the earth and their gifts of technology and religion that became the basis of pagan civilization. The pagans viewed the "gods" as great and benevolent benefactors but, lest we forget, the Hebrews viewed them as angels that had fallen from heaven, who had descended to rule over a world inhabited by a human family that was similarly fallen and in need of redemption.

Lon Milo Duquette is one of the most well-known and well-respected Hermetic Magicians alive today. A prolific author and teacher of the ancient mysteries, DuQuette is featured throughout the ***Magical Egypt*** video series produced by Egyptologist and mystic John Anthony West. In Episode Six DuQuette remarks upon the Egyptian influence over the ***Golden Dawn***, which included a ritual that dramatized the resurrection of Osiris from his tomb. Duquette explains that the Egyptian influence was intensified even greater through Aleister Crowley who *"just went hardcore Egyptian!"* Concerning the magical system of Crowley, Duquette describes it by saying that *"it's just as wholesome as anything else. It's scary, but it's wholesome."*

DuQuette is the author of ***Angels, Demons, and Gods of the New Millenium***, and a review of the book in *Gnosis* magazine explains how the Kosmokrator angels of the *Shem ha Mephoresh* are the cornerstone of Duquette's system of sorcery:

"One excellent display of his skill is his presentation of the Shem ha-Mephorash, the 72-fold divided Name of God from which a series of spirit names are generated. DuQuette boils down the abundance of turgid writing on this subject to a few pages accompanied by a chart... This, combined with the methodology presented in the later chapter "Demons Are Our Friends," provides a sufficient, though sparse, basis for sorcery, the practice of spirit conjuring." [53]

The Kosmokrators, Egypt and Freemasonry

The Hermetic text known as *Asclepius* predicts that *"Those gods who rule the earth will be restored, and they will be installed in a city at the furthest threshold of Egypt."* This understanding of Egypt's role as the land of the gods and primary seat of the Ancient Mysteries permeates the occult and secret societies such as the Golden Dawn and Crowley's OTO, as we have shown, and it can be found as well within the more mainstream esoteric organizations such as the Rosicrucians and the Freemasons.

As an independent secret society the Rosicrucians date back to the publication of three famous manuscripts from the early seventeenth

century in Germany. Since that time there have appeared a number of groups that have referred to themselves as "Rosicrucian," all with alleged connections with the original group. In the United States the primary Rosicrucian order is the AMORC (*Ancient and Mystical Order Rosae Crucis*), which was created in 1915 and is based in California. One of its primary achievements was the establishment of "The Rosicrucian Egyptian Oriental Museum" in San Jose in 1928. On its website the question is asked: *"What does the Rosicrucian Order, AMORC have to do with Egypt?"* The answer follows:

"The older connection to Egypt is of a Traditional nature. All Rosicrucians from the 17th century onward understood that the wisdom they received had been transmitted through many paths from the earliest times of human civilization, and were consistent with the teachings of the ancient Mystery Schools.

The first mention of the organization of such Schools is associated by mystics with the reign of King Tuthmosis III during the 15th Century BCE. In addition, the 14th Century BCE King Akhenaten taught the ideal that there was one Divine force behind all things, even the many Gods of Egypt.

Thus Rosicrucians trace their Traditional connection back to ancient Egypt because the wisdom and methods they follow are consistent and continuous with those from the Mystery Schools of Egypt through the Rosicrucian Manifestos of the 17th century to the modern-day Rosicrucian Order, AMORC."

The **Rosicrucians** are basically very straightforward in promoting their connection with ancient Egypt, but when it comes to the institution of **Freemasonry** the subject of Masonic origins is much more controversial and hotly debated. Within Freemasonry there have been three primary study groups involved in researching and publishing material concerned with this question.[54]

The foremost of these "study groups" is the **Quator Coronati Lodge** based in London, England, which was created in 1884 by the Grand Master of the United Grand Lodge of England (UGLE), the Prince of Wales, who later became King Edward VII. The first Grand Master of the QC Lodge was Sir Charles Warren, who was the president of the

Palestine Exploration Fund (PEF). Another founding member of the QC Lodge was Sir Walter Besant, who worked under Charles Warren as the Treasurer of the PEF. He was the brother-in-law of Annie Besant who led the Theosophical Society after the death of Helena Blavatsky. It should also be pointed out that an early member of the QC Lodge was Dr. Wynn Westcott, who was the primary founding member of the ***Hermetic Order of the Golden Dawn.*** Perhaps Westcott was involved in the lecture presented at the founding of the QC Lodge which was entitled *"Freemasonry as Seen in the Light of the Cabala."*

The primary purpose of the Quator Coronati Lodge was to focus on Masonic origins, to research the Kabbalah and Solomon's Temple, and to promote the creation of a Jewish homeland in Israel. Sir Charles Warren had been the director of British excavations on the Temple Mount two decades earlier, and his Palestine Exploration Fund, which was created in 1865, was itself funded with money from the British Crown, UGLE, the Church of England, and the Rothschild banking trust. The event commemorating the PEF's founding was chaired by the Archbishop of York who proclaimed that the Holy Land was, by divine right, British property.

The Quator Coronati Lodge was therefore intimately involved in the "Jewish" or "Hebrew" side of Masonic origins (and Masonic 'destiny') and it downplayed the relationship Freemasonry had with the Ancient Mysteries associated with "pagan" cultures. This was a situation that disgusted several QC members including Dr. Wynn Westcott who, according to one source, *"made several attempts to steer the representatives of the prevailing 'authentic' school of masonic historiography into considering the possibility of Freemasonry having more occult origins. That approach was ridiculed then and anyone who has tried to make similar suggestions since then has received a similar response generally from the members."* [55]

Perhaps because of the "narrow orthodoxy" of the QC Lodge another Masonic study group, the **Masonic Study Society** (MSS), was founded in London in 1921 by Alvin Coburn, J.S.M. Ward, and Walter Wilmshurst:

"Their aim was to encourage the study of masonic symbolism, to chart its origins and possible interpretations along anthropological lines.

Avoiding the methodology espoused by the so-called 'authentic' school, this group is still active and studies Freemasonry in light of cultural phenomena that are broadly similar, in the past and present. They use approaches that have been adopted in the fields of comparative religion and folklore studies. They view Freemasonry as a living organism. Their published transactions are circulated world-wide and devote special attention to the symbolic and mystical interpretation of the various masonic Degrees."

Of the founding members of this group J.S.M. Ward is the most interesting because he is the author of ***Freemasonry and the Ancient Gods***, a lengthy examination of Masonic origins that journeys throughout the pagan world to examine the beliefs of cultures including India, Africa, America, and of course Europe, Egypt and the Near East. Ward's thesis reflects the Darwinian overtones of his day and the palpable influence of James G. Frazer's ***Golden Bough***:

"...Freemasonry originated in the primitive initiatory rites of prehistoric man, and from those rites have been built up all the ancient mysteries, and thence all the modern religious systems. It is for this reason that men of all religious beliefs can enter Freemasonry... Thus Freemasonry is the basis of the mysteries, not the mysteries cut down and mutilated... Therefore it is that to this day, if we look carefully, we can find in our ritual the seed of practically every important dogma of every creed, whether it be the Resurrection or Reincarnation." [56] p.viii

The third major study group involved with researching the origins and purpose of Freemasonry is the **Dormer Masonic Study Circle**, founded also in London, in 1938. It met more frequently than the MSS, and published more papers, but it shared the former group's interest in the ancient mysteries and Freemasonry's occult origins. Its very first paper was entitled "The Pythagorean Tradition in Freemasonry," by the Rev. J. R. Cleland, and begins with the following characterization of Freemasonry:

"Freemasonry is closely allied to the ancient Mysteries and, if properly understood, and in spite of repeated revision and remolding at the hands of the ignorant and sometimes the malicious, it contains "all that is

necessary to salvation", salvation from the only "sin" that ultimately matters, that which lies at the root of all other sin and error, the sin of ignorance of the self and of its high calling."

With this introduction the Gnostic influence upon Cleland and this study group becomes evident. The Egyptian influence comes a few sentences later:

"...the usages and customs among Freemasons have ever borne a near affinity to those of the Ancient Egyptians; The Philosophers of Egypt, unwilling to expose their mysteries to vulgar eyes, concealed their systems of learning and polity under hieroglyphical figures, which were communicated only to their chief priests and wise men, who were bound by solemn oath never to reveal them." [57]

However, an analysis of the most important Egyptian connection with Freemasonry was not published until paper #47, entitled *"The Great Work In Speculative Masonry,"* which begins with the following introduction:

"In this Paper the attempt will be made to present, for the guidance of Masonic students, an interpretation of the Egyptian metaphysical tradition in harmony with the teachings set forth in what are called the Mysteries; the Egyptian tradition will then be briefly discussed in the light of its ***transmission and ultimate incorporation in Speculative Freemasonry***; finally, reasons will be given in support of the theory, which we hold to be valid, that the Great Work (*"Magnum Opus"*) of the Rosicrucians and Spiritual Alchemists ***is the same as that which is symbolised in our Masonic legend of H.A.*** (Hiram Abiff). Thoughtful students may find in the references to the Old Wisdom and the Mystery tradition an introduction to a great subject; nor should the Mysteries be thought of only as institutions long vanished into the night of time; rather ***their re-establishment is to be accepted as inevitable.*** In years to come a wiser generation will restore the sacred rites which are indispensable to the spiritual, intellectual and social security of the race." [58] (***emphasis*** mine)

The legend of Hiram Abiff is the basis for the most important ritual within the Masonic Brotherhood, the ritual of "raising" the Fellow Craft initiate (2nd Degree) to the level of Master Mason (3rd Degree).

According to the myth, which is very loosely based on passages from the Old Testament, Hiram Abiff was a Phoenician master builder who was provided by the king of Tyre to King Solomon to offer help in building the Temple of YHWH in Jerusalem. According to the Masons, Hiram Abiff was murdered by three conspirators after they failed to coerce from him the "hidden secrets" of building, or "masonry." In the ritual the initiate plays the role of Hiram Abiff and is led along as he is struck once, twice, and then a third fatal time. The ritual ends with the initiate (Hiram Abiff) being resurrected from his dark tomb and into the pure light as an equal and "raised" member of the Masonic Fraternity.

The author of the Dormer paper *"The Great Work"* connects Freemasonry with Egypt and, more specifically, he connects the legend of Hiram Abiff firmly and directly with the Egyptian tradition of the death and "resurrection" of Osiris, commenting on the fact that Osiris was the basis for the ancient "Dying God" myth found throughout the pagan world:

"It is now generally acknowledged by those competent to judge, that of all the ancient peoples the Egyptians were the most learned in the wisdom of the Secret Doctrine; indeed, there are some who would have it that Egypt was the Mother of the Mysteries, and that it was on the banks of the Nile that the Royal Art was born. We can affirm, without entering into any controversy on the matter, that the wisest of philosophers from other nations visited Egypt to be initiated in the sacred Mysteries; Thales, Solon, Pythagoras and Plato are all related to have journeyed from Greece to the delta of the Nile in quest of knowledge; and upon returning to their own country these illumined men each declared the Egyptians to be the wisest of mortals, and the Egyptian temples to be the repositories of sublime doctrines concerning the history of the Gods and the regeneration of men. ***To the earliest period of Egyptian metaphysical speculation belongs the fable of Isis and Osiris, and we find that the myth of the Dying God recurs in many of the great World Religions***; also it is an established fact that the life, death and resurrection of the immortal-mortal have become the prototype for numerous other doctrines of human regeneration.

The fable, as it has descended to us in the account given by Plutarch, the celebrated Greek biographer, has not been much amplified by

modern research; nor has any new key been found to unlock this sublime drama, which may well be termed the "Passion Play" of Egypt. Plutarch himself, however, says that "the mystic symbols are well known to us who belong to the Brotherhood," and this intimation suggests that the interpretation of the myth as it is given by him in his *"Isis and Osiris"* will reveal its hidden meaning to students who are already familiar with the principles of the doctrine...

In the Egyptian metaphysical system, TYPHON, the conspirer against OSIRIS, is the embodiment of every perversity... The traditional history relates that TYPHON lured OSIRIS into the ark of destruction, stated to be a chest or coffin... Typhon was assisted in his "impious design" to usurp the throne of Osiris by ASO (the Queen of Ethiopia) and ***seventy-two other conspirators.*** These conspirators represent the three destructive powers, "the three ruffians," ***which are preserved to modern Freemasonry as the murderers of the Master Builder [Hiram Abiff]***; they are ignorance, superstition and fear. Thus the advent of greed and perversion marked the end of the Golden Age, and with the death of Osiris, Typhon forthwith ascended the throne as regent of the world... At this stage, Isis, now represented by the scattered but still consecrated body of Initiates, began the great search for the secret that was lost; and in all parts of the world the virtuous in "grief and distress" raised their hands to the heavens, pleading for the restoration of the reign of Truth. Continuing their search in all parts of the earth and throughout innumerable ages, the congregation of the just at last re-discovered the lost arcana and brought it back with rejoicing to the world over which it once ruled. In this manner, we learn, Isis by magic (the initiated priests were magicians), resurrected the dead God, and through union with him brought forth an order of priests under the collective title of HORUS."

The Dormer study group was not the first, and certainly not the last, to equate the legendary Hiram Abiff with the Egyptian god Osiris. Underneath the surface of mainstream Freemasonry this association has been known and understood *as fact* probably since the beginning of the organized fraternity. This fact was certainly not lost on the celebrated 33° Masonic historian Manly P. Hall, who promotes this association in a paper he wrote on "Rosicrucian and Masonic Origins":

"Preston, Gould, Mackey, Oliver, and Pike—in fact, nearly every great historian of Freemasonry-have all admitted the possibility of the modern society being connected, indirectly at least, with the ancient Mysteries, and their descriptions of the modern society are prefaced by excerpts from ancient writings descriptive of primitive ceremonials. These eminent Masonic scholars ***have all recognized in the legend of Hiram Abiff an adaptation of the Osiris myth***; nor do they deny that the major part of the symbolism of the craft is derived from the pagan institutions of antiquity when the gods were venerated in secret places with strange figures and appropriate rituals."

This association is also explored in the relatively recent ***Harpers's Encyclopaedia of Mystical & Paranormal Experience*** (1991) under the heading "Freemasonry," which introduces another provocative symbol associated with the seventy-two Kosmokrator "gods":

"...In ritual Masons "die" as Hiram Abiff died, and are reborn in the spiritual bonds of Freemasonry.

Philosopher Manly P. Hall compared the Hiramic legend to the worship of Isis and Osiris in the ancient Egyptian mystery schools, another reputed source for Freemasonry. Osiris also fell victim to ruffians, and the resurrection of his body minus his phallus - and Isis's search for it - seems symbolically similar to the quest for the Lost Word of God. Followers of the Isis cult were known as "widow's sons," after the murder of her husband/brother Osiris, and Masons also are called "sons of the widow."

Speculative Masonry borrowed the tools of the craft as symbols of the order: the square, compass, plumb line, and level. Members wear white leather aprons associated with builders. Ritual colors are blue and gold. The capital letter G appearing in the Masonic compass most likely stands for God. Meetings are held in Lodges or Temples: four-sided rectangular structures decorated with Masonic symbols and black-and-white checkered floors, symbolic of humankind's dual nature.

Another Masonic emblem is the Great Pyramid of Giza, ***always shown with seventy-two stones representing the seventy-two combinations of the Tetragrammaton,*** or the four-lettered name of God (YHVH) in Hebrew. The pyramid is flat-topped, unfinished, symbolizing humankind's incomplete nature. Floating above the pyramid is the single

All-Seeing Eye of the Great Architect, also associated with Horus, son of Isis and Osiris. Both the pyramid and the All-Seeing Eye appear on the United States dollar bill and the reverse of the Great Seal of the United States." [59]

So once again we are brought back to the Great Pyramid of Giza, the first built and last remaining of the Seven Wonders of the ancient world, which is the reputed resting place of Osiris. The Great Pyramid itself is but one structure within a major Necropolis that was designed according to the layout of the constellation Orion, the Great Hunter in the sky. As we have endeavored to show, Osiris is none other than the Biblical Nimrod, the "mighty hunter before the Lord," whose death brought about the division of his global empire into the hands of the seventy Kosmokrator angels who descended from heaven to begin their era of authority over mankind. The seventy angelic "world powers" eventually came to be understood as seventy-two, which is the number of "conspirators" who aided Set/Typhon in the murder of Osiris. It is also the number of angels associated with the Kabbalistic *Shem ha Mephoresh*, and the number of stones portrayed in Masonic representations of the Great Pyramid.

Another representation of the Great Pyramid of Giza may perhaps be found in the "**square and compass**" symbol of Freemasonry. The compass is opened to the familiar number of 72° as the apex of the pyramid, whereas the base of the pyramid appears as the square, while the "G" represents, not "God," or "Geometry," as some have speculated, but "Giza," the location of the resting place of Masonry's dear departed master.

There is little doubt that Hiram Abiff is but a veiled representation of Osiris, and the Third Degree ritual of the "resurrection" of Hiram is simply a reenactment of the different pagan Mysteries that ritualized the "raising" of Osiris, the "awakening" of Heracles, or the "resurrection" of Dionysus. By the same token there is a great deal of doubt regarding the legend of Hiram Abiff and Masonry's reputed connection with King Solomon and the building of the temple of YHWH. The fact is that the legend of Hiram Abiff is a relatively late addition to the Masonic tradition which is first documented in Anderson's *Constitutions* of 1723. The little book ***Symbols of Freemasonry***, translated from the French publication ***Les Symboles des Francs-Maçons*** (1997), reveals that the original "Legend of the Craft" connects directly with our understanding of Osiris:

"...the date of the construction of King Solomon's temple has not always been the key date in the Freemasons' cosmology. This central role was once given to the Tower of Babel. The *Regius* manuscript, which predates *Cooke* [1410] by twenty years, cites King Nemrod, the builder of that famous tower, as "the first and most excellent master." He it was, and not King Solomon, who gave the Masons their first "charge," their rules of conduct and professional code.

For a long time both King Solomon and King Nemrod played a part in the tradition. A Masonic text known as the *Thistle* manuscript, of 1756, says that Nemrod "created the Masons" and "gave them their signs and terms so that they could distinguish themselves from other people ... it was the first time that the Masons were organised as a craft."

It was during the early years of the eighteenth century that Freemasonry stopped seeing its origins in the Tower of Babel and that Solomon alone was considered "the first Grand Master".

The eighteenth-century Masonic texts shed light on the ideas and attitudes at the time of the shift from Operative Masonry to Speculative Masonry... Speculative Masons, who were concerned with social responsibility and had no desire to threaten the establishment, finally rejected the "Legend of the Craft" which honored the Tower of Babel, a pagan edifice constructed in open defiance to heaven. Instead of the Promethean or Faustian Nemrod, they preferred "our wise king Solomon," or as *A Mason's Examination* of 1723 puts it: "Grand Master in his time of Masonry and Architecture." [60]

One way or another the legendary origins of Freemasonry all point back to Egypt, to the Great Pyramid, and to Osiris or Nimrod, the original Dying God intimately associated with Giza and the constellation Orion, whose death brought about the era of the pagan gods.

The most recent comprehensive study of Osiris was mentioned at the end of Part Three, which is ***Osiris: Death and Afterlife of a God***, by respected Egyptologist Bojana Mojsov. This study mentions several interesting aspects of the Osiris cult that provide evidence that perhaps the original number of "conspirators" involved in the death of Osiris may have actually been seventy, rather than seventy-two, which would bring Egyptian myth in line with Canaanite and Hebrew traditions regarding the seventy Kosmokrator gods that were given authority to rule the earth. Mojsov mentions that the ritual process of mummification, which traces back to Osiris the first mummy in history, was a strict process that lasted for exactly **seventy** days. According to Mojsov, it was during this time that the departed soul "lay unconscious" in the Underworld, waiting for the mummification process to end, after which the individual would be "resurrected" on the other side.

The number seventy is also associated with the constellation Orion, which was known by the name *"sah,"* which was also the Egyptian word for "mummy," as well as a word meaning "nobility" and "dignity." Mojsov explains that Orion was understood to be "the spirit of Osiris," and *sah* was also a word that meant "spirit" or "soul." The number seventy is connected with Orion because that was traditionally the number of days during which the constellation disappeared from the summer night sky over the land of Egypt. This was understood as the time during which Osiris himself underwent his own regeneration process. Mojsov writes that *"Mummification was more than the mere preservation of the corpse; by substituting perishable substances with everlasting ones, the body was transfigured and "filled with magic."* ***It became 'an Osiris.'*** *"* [61]

Plutarch's account of the Osiris myth was written at the end of the era of the Egyptian Mystery Schools when Greek influence brought about the rise of Hermeticism and related beliefs. When Plutarch wrote that there were seventy-two conspirators perhaps this was a late innovation rooted

in the desire to connect the myth with the zodiac, with seventy-two being exactly a fifth of 360. The number seventy may be preserved in Plutarch's account, however, because after the death of Osiris his body is *divided* into fourteen parts by Seth/Typhon, which is exactly a fifth of seventy, the number of Kosmokrator "gods" among whom the entire world was *divided* after the death of Nimrod according to the Hebrews.

By whatever route we take we arrive at the fact that Osiris was intimately connected with the appearance of pagan religion *in the past*, and his reputed burial place at Giza appears as a location intimately associated with the re-appearance of the "gods" *in the future*, when they are predicted to once again take their positions as direct rulers over humanity.

The End of the "World Powers"

Despite the fact that the Kabbalah erroneously portrays the angelic "world powers" as holy "angels of God," the medieval Kabbalists remained tied to the primary themes of the Old Testament, themes such as the uniqueness of God's nation Israel, the numerous promises involving a Messiah or Redeemer figure for Israel (and for the world), and the apocalyptic belief that the "time of the end" would involve judgment on the Gentile nations and the salvation and glorification of Israel. Psalm 2 is an Old Testament passage that speaks of these themes:

"Why do the nations conspire and the peoples plot in vain? The kings of the earth take their stand and the rulers gather together against the LORD **and against his Anointed One** [Heb. *mashiach*].

"Let us break their chains," they say, "and throw off their fetters."

The One enthroned in heaven laughs; the Lord scoffs at them. Then he rebukes them in his anger and terrifies them in his wrath, saying, "I have installed my King on Zion, my holy hill." I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father. Ask of me, and **I will make the nations your inheritance**, the ends of the earth your possession. You will rule them with an iron scepter; you will dash them to pieces like pottery."

Therefore, you kings, be wise; be warned, you rulers of the earth. Serve the LORD with fear and rejoice with trembling. Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him." (Psalm 2)

This passage predicts that the kings and rulers of the world will one day violently resist God and His Messiah, but they will fail miserably. The end result is that the nations of the world which are presently the possession of the fallen angelic "world powers" will become the possession and "inheritance" of God's Son, the Messiah. These verses are commented upon within the Kabbalist's bible, the ***Zohar***:

Volume 9 Beshalach, Section 22, verse 309:
"Rabbi Yitzchak said: This verse refers to the time when The Holy One, blessed be He, will attire Himself with majesty over the nations that shall gather against Him, as it is written: "And the princes take counsel together, against Hashem, and against His anointed" (Tehilim 2:2). As we have learned, **seventy** generals of armies shall gather from every side at that time with the hosts of the entire world to wage war against Jerusalem, the Holy City, and to plan against the Holy One, blessed be He. What do they say? 'Let us rise against the protector first, and then against His people and His sanctuary'."

A. E. Waite was an occult historian, high level Freemason and former member of the Golden Dawn who was also a very serious scholar of the Kabbalah. A brief passage in his book ***The Holy Kabbalah*** shows that he understood these apocalyptic themes and predictions which found their way into Kabbalistic teaching from the Old Testament:

"A great king will rise up and will conquer the world. There will be war against Israel, but the chosen people shall be delivered. According to one account, **the seventy celestial chiefs who rule the seventy nations of the earth** will marshal all the legions of the world to make war on the sacred city of Jerusalem, but they will be exterminated by the power of the Holy One." [62]

Kabbalistic teaching has many Gnostic, Pagan, and Occult overtones, especially when it comes to communicating with the spirit world as a shortcut to determining the will of God. However, these Torah-

forbidden Pagan influences are not enough to overshadow the influence of the Old Testament, which predicts the eventual downfall of the very spirits that the Kabbalist places his faith in as guides of his spiritual quest.

So the question that must be addressed is the final fate of the Kosmokrator "gods." These "gods" are portrayed by many sources as holy angels, as spiritually evolved "Ascended Masters," or as benevolent extra-terrestrials, and they are credited as being humanity's ancient teachers, our future saviors, and even as our original ***creators***. Occult sources including Pagan mythology, Hermetic literature, Aleister Crowley, Helena Blavatsky, Alice Bailey, and channeled messages from UFO cults and New Age mystics, all predict that the "New Age" of peace and enlightenment will come with the appearance of these "gods" to accepted and outward positions in human society. With their guidance it is believed that mankind will spiritually evolve, realize our inherent inner divinity, and finally become the gods that we have always been, just as the Serpent promised in the Garden of Eden.

The Judeo-Christian tradition speaks of a different fate for these "gods" and for the human beings who are deceived into following them. We have already looked at Psalm 82, in which God sits in the Divine Council and judges against the "gods" because they have abused their positions of authority. God says that their final end will be "death" and that the nations will become God's "inheritance." Psalm 2, above, similarly explains that the "rulers" of the earth will be destroyed when they resist God and the nations will then become the inheritance of the Messiah.

Daniel 7 is the description of an apocalyptic dream that was given to the Hebrew prophet Daniel who was living in exile in Babylon. In this dream the Gentile nations of the world are represented as four great Beasts and the final Beast represents a kingdom that will conquer the entire world. God is predicted to destroy this Beast, and following that Daniel witnesses the transition of global authority into the hands of a figure who is referred to as a "Son of Man":

"In my vision at night I looked, and there before me was one like a **son of man**, coming with the clouds of heaven. He approached the Ancient of

Days and was led into his presence. **He was given authority, glory and sovereign power**; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed." (Daniel 7:13-14)

In the New Testament Jesus of Nazareth claimed that He was this very "Son of Man" mentioned enigmatically by the prophet Daniel, who would "inherit" all the nations of the world. Before His crucifixion Jesus was put on trial by the chief priests of the Sanhedrin. Caiaphas the High Priest demanded of Jesus, *"Tell us if you are the Christ, the Son of God."* In response Jesus said,

"**Yes, it is as you say... But I say to all of you: In the future you will see the *Son of Man* sitting at the right hand of the Mighty One and coming on the clouds of heaven.**" (Matthew 26:64)

Because of this statement the High Priest accused Jesus of blasphemy, Jesus was sentenced to death, and the trial was immediately ended. There was absolutely no question that Jesus was claiming to be the Jewish Messiah who was predicted to one day rule as King over the nations of the world. Afterwards Jesus was brought before Pontius Pilate, the Roman ruler in charge of Palestine. Pilate repeated the question that had prompted the death sentence given by the High Priest: *"Are you the king of the Jews?"* Jesus replied by saying,

"**You are right in saying I am a king. In fact for this reason I was born, and for this I came into the world, to testify to the truth.**" (John 18:37)

However, Jesus prefaced this remark by saying, *"My kingdom is not of this world."* What Jesus meant was that His kingdom would first be a spiritual kingdom before becoming a physical earthly kingdom, which will only begin after the defeat, judgment, and destruction of the unholy "world powers." Foreshadows of this "spiritual kingdom" can be seen in an episode near the beginning of the ministry of Jesus, which reveals that Jesus knew He was dealing with a "world order" ruled by spiritual beings under the authority of Satan.

The Gospel of Luke explains that Jesus appointed **seventy** disciples to travel ahead of Jesus throughout Israel *"to every city and every place."* When they entered a house they were instructed to say *"Peace be to this house,"* and then to give the message that *"The kingdom of God is near you."* Jesus even told these seventy messengers that if they entered a city and were not accepted into any homes then they were to proclaim their message in the streets.

Some of the Greek manuscripts that record this event say that Jesus appointed "seventy-two" disciples for this mission, but whether the actual number was **seventy** or **seventy-two** the symbolic intent behind the mission was clear: Jesus was serving notice to the spiritual powers behind the scenes that the Pagan World Order was coming to a close. The era of the "gods" was ending and the "Kingdom of God" would take its place. When the seventy disciples returned to Jesus they joyfully announced to him, *"Lord, even the demons submit to us in your name."* Jesus responded to them by saying (Luke 10:18),

"**I saw Satan fall like lightning from heaven.**"

The spiritual "Kingdom of God" had just been established on earth, at the expense of Satan and the fallen angels. Jesus then went on to explain what this meant to His disciples (Luke 10:19-20, 23-24),

"**Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven ...**

Blessed are the eyes which see the things you see, for I say to you, that many prophets and kings wished to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them."

The fallen angels exist as two distinct groups. One group is already chained up in the Abyss and awaits the final judgment. Jude 6-7 connects the fallen angels of this group with the angels that had sexual relations with human women in Genesis 6 which states, *"...the angels who did not keep their positions of authority but abandoned their own home--these he has kept in darkness, bound with everlasting chains for judgment on the great Day."*

The Apostle Peter also refers to this group of angels bound in the Abyss: *"...God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment"* (2 Peter 2:4). Throughout the Gospels, when people were cured of demon possession, the demons would often be cast into the Abyss to await their judgment and punishment.

The other group of fallen angels is the group that the Apostle Paul refers to as the *"powers of this dark world,"* and as the *"spiritual forces of evil in the heavenly realms"* (Ephesians 6:12). They exist in the heavens from where they attempt to manipulate the affairs of humanity as much as they are able, against the Church which has been given "all power" through the name and authority of Jesus Christ. For the last two thousand years this has been the spiritual struggle that Paul referred to in his letter to the Ephesians.

The book of Revelation explains that one day Satan and his fallen angels will be forcefully evicted from heaven and thrown down to earth, where they will be in control for only a short time before their judgment comes,

"And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven. The great dragon was hurled down--that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him." (Revelation 12:7-9)

The judgment upon the "spiritual forces of evil in the heavenly realms" is predicted by Isaiah the prophet as one of the results of the apocalyptic "Day of the Lord":

"The earth is broken up, the earth is split asunder, the earth is thoroughly shaken. The earth reels like a drunkard, it sways like a hut in the wind; so heavy upon it is the guilt of its rebellion that it falls--never to rise again. **In that day the LORD will punish the powers in the heavens above** and the kings on the earth below. They will be herded together like prisoners bound in a dungeon; they will be shut up in prison and be punished after many days. The moon will be abashed, the sun ashamed;

for the LORD Almighty will reign on Mount Zion and in Jerusalem, and before its elders, gloriously." (Isaiah 24:19-23)

The prophet Jeremiah simply states:

"These gods, who did not make the heavens and the earth, will perish from the earth and from under the heavens." (Jeremiah 10:11)

The book of Revelation is a detailed account of the final confrontation between God and the "gods" before the Messianic Kingdom is established. Central to this conflict is a document held by God that is described as a Scroll sealed with seven Seals, which many scholars of Bible prophecy believe to be something like a Title Deed to the earth. In the aftermath of the Tower of Babel and the death of Nimrod this Deed became the property of the seventy angelic princes and Satan their leader. That is why Satan was able to tempt Jesus by offering to give Him authority over the kingdoms of the world in Matthew 4. Satan could offer it because it was Satan's possession to give. That is also why the Kingdom of God is only a spiritual kingdom for now, and "not of this world."

But one day this world will be taken away from the "gods" and given into the hands of the Son of God. The precise moment that this occurs is shown in Revelation, after the blowing of the seventh Trumpet, which is the final Trumpet released by the breaking of the seventh Seal of the Scroll:

"The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: '**The kingdom of the world has become the kingdom of our Lord and of his Christ**, and he will reign for ever and ever.' And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God, saying: 'We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign. The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great--and for destroying those who destroy the earth.' " (Revelation 11:15-18)

Until that moment the earth will still be the physical property of Satan and the fallen angels. Within this system human beings are also the possession of Satan, as harsh as that may sound. Redemption from this terrible situation can only be achieved through faith in the sacrifice of Jesus Christ. The book of Revelation explains that it was this divine sacrifice, of the life of the Son of God given on behalf of human beings everywhere, that "purchased men for God":

"Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders... He came and took the scroll from the right hand of him who sat on the throne. And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb... And they sang a new song: *'You are worthy to take the scroll and to open its seals, because you were slain, and* ***with your blood you purchased men for God from every tribe and language and people and nation.*** *You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.' "* (Revelation 5:6-10)

The Second Coming of Jesus Christ will put an end to the strange situation that presently exists in our little corner of the universe, of fallen angelic spirits ruling over a fallen earth that is inhabited by fallen human beings. The fallen angels will be cast into the Abyss, judged, and finally destroyed, along with the human beings that they were able to deceive. On the other hand, those who reject the lies and deception of the "world powers," who embrace the Creator and Jesus Christ as their Savior, will be raised up from their fallen condition and given an eternal life with infinite rewards.

But that is looking into the future. Today the world still exists in its fallen condition, manipulated by spiritual beings that look forward to a brief period when they will enjoy power and authority as they exercised it in the past. The central figure in this brief demonic renaissance is known as the **Beast** in the book of Revelation, and named the **Antichrist** by John the Apostle (1 John 2:18). His brief return will be the subject of the seventh and final part of "The Giza Discovery" series.

(For further reading on the Biblical relationship between the nations and the fallen angels see the online series ***Against World Powers*** located at http://www.redmoonrising.com/worldpowers/awpindex.htm)

Footnotes

1. Swedenborg quote from *"Forerunners to Modern Spiritualism: Emanuel Swedenborg (1688-1772)"* by Rev. Simeon Stefanidakis, located at http://www.fst.org/spirit2.htm

2. ***God Crucified : Monotheism and Christology in the New Testament***, Richard Bauckham, 1999, pp.9-11

3. For instance, Enlil is portrayed as the creator of mankind in the myth *"The Creation of the Hoe"* (see Treasures of Darkness, by Thorkild Jacobsen, 1976, p.103), and in *"The Curse of Agade"* the text speaks of *"mankind fashioned by Enlil"* (see The Sumerians, by S. N. Kramer, 1963, p.64). However the most descriptive and well-known Sumerian myths credit Enki as the creator of mankind.

4. ***Legend – the Genesis of Civilisation***, David Rohl, 1998, pp.206-207

5. Ibid, pp.345-346

6. ***The Lost Book of Enki***, Zecharia Sitchin, 2002, p.9

7. ***The 12th Planet***, Zecharia Sitchin, 1976, p.370

8. ***Genesis Revisited***, Zecharia Sitchin, 1990, p.202

9. From Laurence Gardner's website at http://www.graal.co.uk/

10. ***Genesis of the Grail Kings: The Explosive Story of Genetic Cloning and the Ancient Bloodline of Jesus***, Laurence Gardner, 1999, p.82

11. Ibid, pp.118-119

12. Ibid, p.193

13. Ibid, p.120

14. *"Secrets of the Cathars"* by William Henry, located at: http://www.bibliotecapleyades.net/esp_autor_whenry04.htm

15. *"The Gods of Eden"* by Alan Alford, located at: http://www.newdawnmagazine.com/Articles/Gods%20of%20Eden.html

16. From http://www.exposingchristianity.com/Old%20Testament.html

17. From http://www.freewebs.com/eridu666/Origins.html

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23. ***Ancient Iraq***, Georges Roux, 1964, p.95

24. ***Historical Atlas of Ancient Mesopotamia***, Norman Bancroft Hunt, 2004, p.24

25. ***Oriental Religions In Roman Paganism***, Franz Cumont, 1956 (1911), p.75

26. ***Myths of Enki, The Crafty God***, Samuel Noah Kramer and John Maier, 1989, pp.166-167

27. http://serapis.biography.ms/

28. ***Oriental Religions In Roman Paganism***, Franz Cumont, 1956 (1911), p.75

29. http://www.bibleplaces.com/pergamum.htm

30. *"Phoenician Theology,"* http://phoenicia.org/theomythology.html

31. *"The Nachash and His Seed"* by Michael S. Heiser,
http://www.thedivinecouncil.com/nachashnotes.pdf

32. *"Phoenician Theology,"* http://phoenicia.org/theomythology.html

33. *"Enki and the World Order,"* http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.1.1.3#

34. *Isis and Osiris*, Plutarch,
http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Plutarch/Moralia/Isis_and_Osiris*/A.html

35. *"Horus the God of Kings,"* http://www.touregypt.net/featurestories/horus.htm

36. ***The Ancient Gods Speak - A Guide to Egyptian Religion***, Donald B. Redford, 2002, pp.132-134

37. Regarding Deuteronomy 32:8, most Bible versions read "Sons of Israel" which follows the Masoretic text, but the Dead Sea Scrolls and the Septuagint, as well as most updated Bible versions read "Sons of God." See the article *Deuteronomy 32:8 and the Sons of God*, by Michael S. Heiser (http://www.thedivinecouncil.com/DT32BibSac.pdf) for a detailed argument that "Sons of God" is the original and correct reading.

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39. ***Hermetica***, translated by Brian P. Copenhaver, 1992, p.81

40. Ibid, pp. 231-232

41. Ibid, p.232, citing *Egypte*, by Franz Cumont, pp.124-5

42. ***Giordano Bruno and the Hermetic Tradition***, Frances A. Yates, 1964, p.46

43. ***The Egyptian Hermes***, Garth Fowden, 1986, p.40

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49. Ibid, p.127

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52. http://www.merkurpublishing.com/franz_bardon_hermetics_evocation_kabbalah.htm

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62. ***The Holy Kabbalah***, A.E. Waite, 2003 (1929), pp.322-323

7 The Second Coming of the Antichrist

"Raise yourself, O Osiris, first-born son of Geb, at whom the Two Enneads tremble... Your hand is taken by the Souls of On, your hand is grasped by Ra, your head is raised by the Two Enneads, and they have set you, O Osiris, at the head of the Conclave of the Souls of On. Live, live and raise yourself!"

The Ancient Egyptian Pyramid Texts, Utterance 532

"I am Yesterday and I am Today; and I have the power to be born a second time!"

Egyptian Book of the Dead (Theban Recension), statement of Osiris, chapter lxiv

Introduction

The Giza Discovery series, of which this is the final Part, began with a statement from Egyptian antiquities director Zahi Hawass, in Part One, that a hidden tomb exists within the Great Pyramid of Giza. This tomb is expected by many to be the tomb of Osiris, the ancient Egyptian god of the Underworld, who was believed to have been the very first to undergo the mummification process after death. Before we continue with the analysis of what exactly the discovery of this ancient corpse will mean for the world *spiritually*, which is of primary importance to each and every individual on the planet, we must first summarize our series and explain the step-by-step process that has brought us to this point.

The Giza Necropolis was designed and built as a great memorial dedicated to the god Osiris, the legendary king of Egypt, who brought religion, writing, a system of laws, and other innovations necessary for civilization to the Egyptians, and

afterwards to the world. The mythology surrounding the life and death of Osiris and his resurrection on "the other side" as the Lord of the Underworld was covered in Part Two. Osiris became the divine figure at the heart of Egyptian religion and his cult was memorialized by the Giza Necropolis that was built in the Fourth Dynasty (c.2600-2500 BC). Several generations later the theology of the Osiris cult was codified by the Pyramid Texts that were inscribed on the walls of a complex built at Saqqara a few miles from Giza during the Fifth and Sixth Dynasties (C.2350-2150 BC). With these late manifestations of the Osiris cult it becomes likely that the origins of the cult, and the actual life of the historical Osiris, can be found not more than a few hundred years before the construction of the Great Pyramid, rather than originating thousands of years earlier as many Egyptologists assume.

Part Three of our series examined Egyptian beliefs involving the death and "resurrection" of Osiris and how they affected the mythology and religions of the cultures that surrounded Egypt. What we discovered was that Osiris was the original "Dying and Rising God" from whom evolved the later "Dying and Rising" figures so prevalent throughout the pagan world, figures including, but certainly not limited to, Baal, Heracles, Adonis, Eshmun, Dumuzi and Dionysus. We also mentioned the fact that skeptics of Christianity have used the historical reality of a pre-Christian "Dying and Rising God" tradition as the basis for the allegation that Jesus Christ could not have been a historical figure, or that his life as presented in the New Testament is no more than a mythical re-introduction or re-packaging of the original Pagan "Dying God" tradition.

To uncover the truth behind the mysterious relationship between the Pagan "Dying God" and the Christian "Dying God" Part Four focused on discovering the historical origins of Dynastic Egypt from where the legend of Osiris evolved. The intent was to uncover the identity of the historical Osiris, which is the key to solving Mettinger's "Riddle of the Resurrection." What we found was that the origin of Dynastic Egypt can be traced directly back to Mesopotamia to a time period shortly after the Deluge mentioned in ancient Sumerian and Hebrew texts.

In Part Five we analyzed Paganism in general and concluded that its primary basis was "Spirit Worship," in addition to its less important

aspects of "Ancestor Worship" and "Nature Worship." To understand this belief system, which was once accepted and practiced throughout the world, we turned to Mesopotamia and to the culture of ancient Sumer that was the first to record, on cuneiform tablets, a knowledge of human origins and an understanding of the Human-Divine relationship. The Sumerians believed that humankind had been created by the gods, from whom we received all of the accoutrements and innovations of civilization, including religion. The most powerful god worshiped by the Sumerians was known as Enlil, while the most loved god was known as Enki, who was portrayed as mankind's steadfast champion.

There are many parallels between Hebrew and Sumerian accounts but there are also subtle differences that appear to be related to *perspective*. For instance, the Sumerians have memories of a "Cain and Abel" type of struggle, but they place the "Cain" figure in the positive role. The Sumerians glorify the building of the first city, Enki's city of Eridu, whereas the Hebrews hold to a negative, or at least neutral, description of this event. The Sumerians celebrate the descent of the gods and their interaction with humanity, but the Hebrews lament the descent of the fallen angels who corrupted mankind to the point that God decided to bring the Flood.

In examining the myths of ancient Sumer we found that throughout the world the Hebrew scriptures, more than any of the *Pagan* traditions, give accounts of man's early origins that most closely parallel the Sumerian accounts, even though the book of Genesis was written hundreds of years after the Sumerian culture had ceased to exist. These similar accounts converge on the story of a great conqueror who was involved in the building of a tower or temple located in Enki's city of Eridu. The Hebrews knew this conqueror as N-M-R-D (Nimrod) the Hunter, whereas the Sumerians knew him as N-M-R-kar (Enmer-the Hunter). Hebrew tradition holds that his actions led to the linguistic division of the nations, while the Sumerian epic ***Enmerkar and the Lord of Aratta*** also speaks of the emergence of a variety of tongues, along with the end of monotheistic worship of Enlil.

Part Five was concluded by presenting evidence that the invading "Falcon Tribe" that took over Egypt, which came from Mesopotamia, was

a faction or group that worshiped the god Enki and was closely related to Enmerkar the Sumerian conqueror. Enmerkar became known as Osiris, and when he died his followers mummified his corpse and buried it in Egypt. The Giza Necropolis was later built to honor his memory and to hold his body, and it was designed according to the layout of the constellation Orion, the Great Hunter in the sky. The historical Osiris is therefore none other than the Biblical Nimrod. The Hebrews accused him of being a great rebel who acted against the will of God, whereas the Sumerians glorified him as a great leader and champion of the god Enki. The Egyptians glorified him as well and deified him as the Ruler of the Underworld, in whom they placed their faith in a blessed afterlife.

The adversarial relationship between Enlil and Enki that is portrayed in Sumerian myth was analyzed in Part Six. The conclusion was reached, with support from several modern-day researchers, that the Enlil-Enki conflict appears in the Hebrew tradition as the conflict between Jehovah (YHWH) and Satan. The answer to the problem of *perspective*, when comparing the similar accounts given by the Hebrews and Sumerians, is simply that the Hebrews viewed things from Jehovah's perspective, whereas the Sumerians viewed things from Enki's perspective. In fact, all of the cultures of the ancient world inherited the "Enki perspective," which was caused by the strange "disappearance" of YHWH/Enlil from human affairs, combined with Enki's control over the very art of writing which gave him the opportunity to "dominate and deceive" through propaganda.

The perceived triumph of Enki, known as Kronos to the Greeks, and the disappearance of YHWH/Enlil from the Pagan world, is explained by the spiritual change that took place within the divine-human relationship at the Tower of Babel event. The Old Testament and extra-Biblical Hebrew texts explain that the division of the nations occurred at this time and, alongside the linguistic division, there was also a *spiritual* division in which God gave the nations of the world over to the authority of the seventy top-ranking fallen angels. Nimrod's empire was destroyed and

divided, and Nimrod himself was slain as a human sacrifice that allowed the pagan "Age of the Gods" to begin.

Part Six continued with an examination of pagan and occult beliefs that involve the worship of these very same beings, and how these seventy or seventy-two gods are perceived within occult traditions including Hermeticism, Gnosticism, the Kabbalah and the Freemasons. All of these traditions include expectations of the return of the gods which, according to Hermetic texts, will involve Egypt—specifically the Great Pyramid of Giza. Secret Societies such as the Rosicrucians, the Golden Dawn and the Freemasons have always looked to Egypt, and the Freemasons in particular hold Osiris in high regard through their ritual representation of him as Hiram Abiff. The death of Osiris came as a result of a conspiracy of the "gods," and the evidence shows that the reappearance of the "gods" somehow involves Osiris as well.

We concluded *Part Six* by exploring how this epic conflict of "God against the gods" is resolved according to Judeo-Christian eschatology. Many years after the division of the nations into the hands of the "gods," Jehovah chose His own nation, Israel, through which to bring about the redemption of mankind. Jesus of Nazareth, the "Dying and Rising God" predicted within the Hebrew tradition, who claimed to be the Messiah and the "Son of Man" who would receive the nations as His possession, was the culmination of this redemptive process. Jesus Christ can and should be understood purely through the Hebrew tradition because He was the unique product of Hebrew prophecy. The similarities that exist between the Judeo-Christian "Dying God" and the Pagan "Dying God" should be examined only with the understanding that mirror *opposites*, if viewed superficially, only *appear* to be the same. Their antithetical relationship will be made clear by the end of the study.

The apocalyptic events at the end of the age that will precede the transfer of sovereignty from the "gods" into the hands of the "Son of God" are explained in the Book of Revelation. The central figure of the Apocalypse who plays a role opposite that of Jesus Christ is the Beast, or Anti-Christ. The book of Revelation explains that this figure will be *revived* to rule for a brief period of time during which Satan and the fallen angels will appear on the earth after being thrown down from heaven. The "gods"

will indeed return, but the Bible predicts that their visit will be very brief.

This seventh and final addition to ***The Giza Discovery*** series will explain how Biblical apocalyptic prophecy, as well as numerous Occult expectations, point undeniably to the resurrection of Osiris. The Biblical prediction is that his reign will be short and end in destruction and the victory of Jesus Christ and His saints, while Occult predictions maintain that the return of Osiris will bring forth a New Age where mankind will live in peace and harmony in a state of divine bliss. Once again the Word of God as given in the Bible contradicts the flattering promises and whispered urgings received from the spirits. It is up to each one of us to decide which of them is lying.

The Beast

The great Adversary of God and Man is first described in the book of Revelation in chapter twelve, which begins with a description of Israel, the single nation chosen by God (in contrast to the original *seventy* ruled by the fallen angels) that is represented as a Woman who gives birth to the Savior of the world:

"A great and wondrous sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. She was pregnant and cried out in pain as she was about to give birth.

Then another sign appeared in heaven: **an enormous red dragon with seven heads and ten horns and seven crowns on his heads.** His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born.

She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne. The woman fled into the desert to a place prepared for her by God, where she might be taken care of for 1,260 days.

And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not

strong enough, and they lost their place in heaven. **The great dragon was hurled down--that ancient serpent called the devil, or Satan, who leads the whole world astray.** He was hurled to the earth, and his angels with him... woe to the earth and the sea, because the devil has gone down to you! He is filled with fury, because he knows that his time is short." (Revelation 12:1-9,12)

Satan is described as a red dragon with seven heads and ten horns, with seven crowns on his seven heads. An explanation is not given for the heads and horns within this particular passage, but they can be understood by turning to chapters thirteen and seventeen of Revelation, and to Revelation's Old Testament counterpart—the book of Daniel. First we will turn to Revelation 13:

"And the dragon stood on the shore of the sea. And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name. The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority." (Revelation 13:1-2)

In this passage we see a picture of Satan the dragon, but then the Beast emerges from the sea and we find that the Beast is now shown with the seven heads and ten horns of Satan, this time with the *ten horns* wearing crowns. The Beast that comes out of the sea represents two things: at first it represents the final great Kingdom that will have authority over the entire world by the end of the Apocalypse, but in other passages it represents the great King that rules over this kingdom who is more commonly known as the Antichrist. The Beast is a Kingdom, yet also a King. The Kingdom aspect of the Beast is explained by turning to the seventh chapter of the book of Daniel.

"In my vision at night I looked, and there before me were the four winds of heaven churning up the great sea. Four great beasts, each different from the others, came up out of the sea. The first was like a **lion**... And there before me was a second beast, which looked like a **bear**... After that, I looked, and there before me was another beast, one that looked like a **leopard**... After that, in my vision at night I looked, and there

before me was a fourth beast--terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, **and it had ten horns.**" (Daniel 7:2-7)

Daniel's fourth kingdom, the Beast with ten horns that is able to crush and devour everything in its path, is the same as the Beast with seven heads and ten horns described in Revelation 13, which is also described as resembling a leopard, with feet like a bear and the mouth of a lion. In other words, the Beast is a global kingdom that has absorbed, or is made up of, Daniel's three earlier beast-kingdoms (whose identities are unimportant for now). After viewing the terrible Beast Daniel turns his attention to the horns:

"[The fourth Beast] was different from all the former beasts, and it had ten horns. While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully...

Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire. (The other beasts had been stripped of their authority, but were allowed to live for a period of time)." (Daniel 7:7-8,11-12)

After witnessing these terrible events Daniel the prophet was very troubled. While still in vision he turned to one of the angels that was next to him in heaven and asked the meaning of the terrible Beast and the little horn that spoke out against God:

"He gave me this explanation: 'The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it. **The ten horns are ten kings who will come from this kingdom.** After them another king will arise, different from the earlier ones; he will subdue three kings. He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time. But the court will sit, and

his power will be taken away and completely destroyed forever.' " (Daniel 7:23-26)

From Daniel we learn that the ten horns of the Beast in Revelation 13 are actually ten kings that rule over the Kingdom aspect of the Beast. They are kings that rule simultaneously over the final end-times global empire. Now we return to Revelation 13 and come to a very crucial but enigmatic reference to the seven heads of the Beast:

"One of the heads of the beast *seemed to have had a fatal wound*, but the fatal wound had been healed. The whole world was astonished and followed the beast." (Revelation 13:3)

The seven heads of the Beast are not explained by Daniel, but they are explained in Revelation chapter seventeen, which we will turn to shortly. For now simply keep in mind the fact that this is the **first** statement that implies the resurrection of the Antichrist. He is shown with a fatal wound, but then his wound is healed and the whole world is astonished. A similar description of the *appearance* of a fatal wound is given in Revelation 5:6 of Jesus Christ,

"Then I saw a Lamb, *looking as if it had been slain*, standing in the center of the throne..."

After the healing of the Beast's fatal "head wound" the book of Revelation continues with a description of the career of the Beast. The transition from the Kingdom aspect of the Beast to the King aspect of the Beast comes when the Beast is "given a mouth." From that point on the descriptions of the Beast apply to the individual, the Antichrist, who is described in Daniel as the blasphemous "little horn."

"Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, 'Who is like the beast? Who can make war against him?'

The beast was ***given a mouth*** to utter proud words and blasphemies and to exercise his authority for forty-two months. He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven. He was given power to make war against the

saints and to conquer them. And he was given authority over every tribe, people, language and nation.

All inhabitants of the earth will worship the beast--all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world. He who has an ear, let him hear. If anyone is to go into captivity, into captivity he will go. If anyone is to be killed with the sword, with the sword he will be killed. This calls for patient endurance and faithfulness on the part of the saints." (Revelation 13:4-10)

The Beast is a Kingdom as well as a King. He is both the New World Order and the Antichrist that rules over it, who achieves power with the help of ten great kings who also rule over this empire. They give the Antichrist his **political power**, but much of his **religious power** and authority comes from another figure who is introduced as the *second* Beast. Revelation 19:20 refers to him as the False Prophet, and his role is explained in Revelation 13 where we continue:

"Then I saw another beast, coming out of the earth. He had two horns like a lamb, but he spoke like a dragon. He exercised all the authority of the first beast on his behalf, and made the earth and its inhabitants worship the first beast, **whose fatal wound had been healed.** And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men. Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast **who was wounded by the sword and yet lived**. He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed." (Revelation 13:11-15)

In the passage above we find the **second** and **third** references to the resurrection of the Antichrist. He is dead, yet he will be alive once again, which will cause the whole world to be "astonished" and to follow him in awe (13:3). Now we turn to Revelation 17 which will provide even more answers for the meaning of the Beast and his ten horns, and of his seven heads, one of which is healed of a fatal wound.

"One of the seven angels who had the seven bowls came and said to me, 'Come, I will show you the punishment of the great prostitute, who sits on many waters. With her the kings of the earth committed adultery and the inhabitants of the earth were intoxicated with the wine of her adulteries.'

Then the angel carried me away in the Spirit into a desert. There I saw a woman sitting on a **scarlet beast** that was covered with **blasphemous names** and had **seven heads and ten horns**. The woman was dressed in purple and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries. This title was written on her forehead: MYSTERY BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH. I saw that the woman was drunk with the blood of the saints, the blood of those who bore testimony to Jesus. When I saw her, I was greatly astonished." (Revelation 17:1-6)

The identity of the "Great Prostitute" is not the subject we are studying, so we will focus on the scarlet Beast and his seven heads and ten horns, which are immediately explained by the angel:

"Then the angel said to me: 'Why are you astonished? I will explain to you the mystery of the woman and of the beast she rides, which has the seven heads and ten horns.

The beast, which you saw, once was, now is not, and will come up out of the Abyss and go to his destruction. The inhabitants of the earth whose names have not been written in the book of life from the creation of the world will be astonished when they see the beast, because he once was, now is not, and yet will come. This calls for a mind with wisdom.

The seven heads are seven hills on which the woman sits. They are also seven kings. Five have fallen, one is, the other has not yet come; but when he does come, he must remain for a little while. The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction.

The ten horns you saw are ten kings who have not yet received a kingdom, but who for one hour will receive authority as kings along with the beast. They have one purpose and will give their power and authority to the beast. They will make war against the Lamb, but the

Lamb will overcome them because he is Lord of lords and King of kings--and with him will be his called, chosen and faithful followers.' " (Revelation 17:7-14)

The angel goes down the list and explains first the Beast, then the heads, then the horns, and lastly the woman, which is another subject. Regarding the Beast, the angel's explanation strongly implies that he is speaking of the "King" aspect of the Beast, rather than the "Kingdom" aspect. In other words, his descriptions apply directly to the Antichrist himself.

Within his description the angel states twice that the Beast *"**once was, now is not, and yet will come.**"* He also explains that the point of origin from which the Beast *"will come"* is "**the Abyss.**" Furthermore, when the Beast does come, and is "seen," the inhabitants of the world who are not saved will be "astonished." This is the very same response that is given in Revelation 13:3 when the world is "astonished" when they see that the Beast's fatal wound is healed. When we connect the "healing" of the fatal wound with an initial "appearance" from the Abyss, we can see how they both predict the resurrection of the Antichrist. His dead body is on the earth, while his soul is in Hell (the Abyss), but one day his soul will come out of the Abyss and his body and soul will be reunited and he will live again, much to the astonishment of the inhabitants of the earth.

This understanding is reinforced by the angel's description of the seven heads. There are actually two interpretations given by the angel for understanding the seven heads. The first is connected with the woman, which we can avoid for now, while the second gives the explanation that we seek. The angel simply says that "**the seven heads are seven kings.**" Furthermore, in contrast to the ten horns of the Beast, which are ten kings who rule *simultaneously* over a single kingdom at the end, the seven heads of the Beast are seven kings who rule *sequentially*, one after the other, throughout history. The angel explains their sequential order:

"Five have fallen, one is, the other has not yet come; but when he does come, he must remain for a little while."

This explanation must be understood from its first century AD context. In other words, at the time that this vision was received by the Apostle

John five of these kings had already passed away, one of them presently existed, and one was yet in the future. The angel then explains to John how the Beast relates to these seven kings:

"The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction."

At first the explanation that the Beast is an eighth king might appear to be confusing, because Revelation 13 clearly shows that he is one of the seven heads—specifically the head that is healed of a fatal wound. However the angel confirms that he is one of the seven when he proceeds to say very clearly that he *"belongs to the seven."* The problem is solved when we realize that there are only seven kings but there are eight *appearances* of these kings. Six of them appear once, but one of them appears *twice* and rules as a king *twice*. The angel is telling us that it is the **Beast** who appears twice when he keeps repeating that the Beast *"once was, now is not, and yet will come."*

When we look at the *appearances* of these kings we see that five were in the past, one was in the first century AD, and *two* are predicted for the future, which are the seventh and eighth appearances. Of these future kings the seventh rules "for a little while," while the eighth and final king is the **Beast** or **Antichrist** who will rule during the Apocalypse.

Regarding the first appearance of the Beast, the angel explains that the Beast "once was," which connects the Beast with the first five kings who "have fallen." This means that the Beast must have been one of the first five kings that had already passed away by the first century AD. The Beast ruled as one of these kings in the past and he will return again to rule as the eighth king in the future.

It will be the second coming of the Antichrist.

The Seven Kings of Satan

We will now attempt to identify the Seven Kings of Satan as they have appeared throughout history. That they are Satanic is evident by the fact

that they are initially presented as the seven heads of the dragon in Revelation 12, who is identified as Satan the "serpent of old" in verse nine. They can also be identified by their antagonistic relationship to the God of Israel because in Revelation 13:2 they are said to have *"blasphemous names."* They serve Satan and they oppose God and the people who serve Him.

In Daniel 12:1 there is a passage that may help to explain the time frame that we are dealing with in our search for these seven kings. The passage refers to the "time of distress" associated with the apocalypse and the end of the age. Once again, it is an angel that gives Daniel the message, and he says,

"There will be a time of distress such as has not happened from the beginning of nations until then."

The beginning of nations, as we explained in Part Six, was associated with the Tower of Babel event. It was a separation based on language, but it also involved the handing over of these seventy nations into the hands of the seventy top-ranking fallen angels. This event marked a spiritual transition, and the earth and its nations were given into the spiritual authority of the fallen angels and to Satan their most powerful leader. Daniel was told that the Apocalypse would be the most terrible time of distress from "the beginning of nations" until the end of the Age. In Matthew 24:21 Jesus Himself makes a similar statement,

"For then there will be great distress, unequaled from the beginning of the world until now—and never to be equaled again."

The word that is translated as "world" is the Greek word *kosmos*. In the Gospel of John (12:31-32) after predicting His own death, Jesus explained what the "end of the world" would involve: "Now is the time for judgment on this world (*kosmos*); now the prince of this world (*kosmos*) will be driven out. But I, when I am lifted up from the earth, will draw

all men to myself." In John 16:11 Jesus looked forward to the effects of His death and explained that "the prince of this *kosmos* now stands condemned."

The disciples wondered about the events that would happen at the time of the end and they asked Jesus (Matthew 24:3), "Tell us, when will this happen, and what will be the sign of your coming and the end of the age (*Aion*)?" After His death and resurrection Jesus ascended into heaven, leaving His disciples with encouraging words (Matthew 28:30), "And surely I am with you always, to the very end of the age (*Aion*)." Concerning the nature of this present Aion, or Age, the Apostle Paul refers to Satan as the "God of this Aion" (2 Corinthians 4:4), saying that he is the deceiver that keeps unbelievers from accepting the Gospel.

This current Age is the Age during which the *fallen* angels (the *Kosmokrator*s), led by Satan their prince, rule over a *fallen* earth that is inhabited by *fallen* human beings. It began as a result of the Tower of Babel and it will end with the Second Coming of Jesus Christ, who will either reward or punish all human beings and the fallen angels, and cleanse and renovate the earth.

Nimrod

This *Age* began because of the conquests and rebellious actions of Nimrod, and so it makes perfect sense to conclude that Nimrod should be identified as the very first of Satan's seven kings. He ruthlessly conquered the known world, he attempted to rebuild the city of Eridu, the pre-flood capital of the god Enki, and he also began to build the Tower of Babel as a means to resist the divine command to spread out and "fill the earth." He is the first of the seven kings, and he will also be the last to appear when he comes again and rules as the eighth king. The Antichrist is the "first and the last" to rule over this particular *fallen* Age, but Jesus Christ is the "First and the Last" of all Creation, and the Ruler of all Ages to come.

The first of Satan's seven kings is the most important to identify, but thankfully he is also the *easiest* to identify. We will continue identifying the other six kings, but with them the facts are not always so clear and

one or two of the names may be based on conjecture and logical speculation. Our final list will be complete but it may not be 100% accurate, because much more scholarship on this subject can and should be done.

Pharaoh of Egypt

The second king is most likely either the king of Egypt that attempted to kill all male Hebrew children born at the time of the birth of Moses, or perhaps rather the Pharaoh who resisted Moses at the time of the Exodus who was drowned in the Red Sea. An Egyptian identity for the second king makes sense because it was in the land of Egypt that Satan was able to perfect his own religion and create his most lasting empire, and it was in Egypt where the body of Nimrod, known to the Egyptians as Osiris, was laid to rest.

Biblical scholars have explored the idea that the Ten Plagues that forced Pharaoh to release the Hebrews were structured as Divine *repudiations* of the ten primary Egyptian gods, with the final plague of the death of the first-born aimed against the cult of Osiris, the cult most-closely associated with the Egyptian monarchy itself. This possibility is supported by the fact that Osiris is repeatedly identified as the *"first-born son of Geb"* throughout the Egyptian Pyramid Texts. In Egyptian myth the god Geb was understood to represent the earth, which is odd because in every other pagan culture the earth is worshiped in feminine form as the Mother Goddess. In Plutarch's retelling of the legend of *Isis and Osiris* Plutarch identifies Geb as Kronos, who was in turn understood by classical scholars to be the Greek form of the Mesopotamian god Enki, whose name meant "Lord of the Earth."

The Greek historian Diodorus Siculus (c.90-30 BC) gives an account of pillars that were found in Arabia that were erected as memorials to Isis and Osiris. He writes that the pillar of Osiris contained the following

inscription (which also provides evidence that Osiris was the legendary conqueror Nimrod):

"My father is Kronos, the youngest of all the gods.
I am Osiris the king, who led my army all over the earth
to the uninhabited districts of India and those that lie to the North,
to the source of the river Ister, yea, everywhere, even to the Ocean.
I am the eldest son of Kronos.
Child of the noble and beautiful egg, I was born an offspring congenital with day.
No place is there in the whole world, whereinto I have not been,
conferring on all the benefits whereof I have been the inventor." [1]

It is very ironic then, that it was from Egypt that the small and insignificant tribe of the twelve sons of Jacob was able to emerge as the Nation of Israel, symbolized in Revelation as the Woman who gave birth to the first-born Son of the Creator of the universe, through whom the world has been redeemed.

Sennacherib of Assyria

The third Satanic king on our list, who must certainly be included somewhere, is King Sennacherib of Assyria. The story of his campaign against King Hezekiah and against Jerusalem is given in 2 Kings 18-19, 2 Chronicles 32, and Isaiah 36-37. It is an amazing story of the effectiveness of prayer and of the mercy, justice and power of God. When King Hezekiah resisted Sennacherib's demands Sennacherib responded through his messengers with ridicule and blasphemy against the God of Israel. King Hezekiah responded to Sennacherib's insults by going to the Temple to pray, and after hearing Hezekiah's prayers God responded through the prophet Isaiah. The story unfolds in Isaiah 37:

"Then Isaiah son of Amoz sent a message to Hezekiah: This is what the LORD, the God of Israel, says: 'Because you have prayed to me concerning Sennacherib king of Assyria,' this is the word the LORD has spoken against him:

'The Virgin Daughter of Zion despises and mocks you. The Daughter of Jerusalem tosses her head as you flee. Who is it you have insulted and

blasphemed? Against whom have you raised your voice and lifted your eyes in pride? Against the Holy One of Israel! By your messengers you have heaped insults on the Lord. And you have said, *'With my many chariots I have ascended the heights of the mountains, the utmost heights of Lebanon. I have cut down its tallest cedars, the choicest of its pines. I have reached its remotest heights, the finest of its forests...'*

But I know where you stay and when you come and go and how you rage against me. Because you rage against me and because your insolence has reached my ears, I will put my hook in your nose and my bit in your mouth, and I will make you return by the way you came...'

Therefore this is what the LORD says concerning the king of Assyria:

'He will not enter this city or shoot an arrow here. He will not come before it with shield or build a siege ramp against it. By the way that he came he will return; he will not enter this city,' declares the LORD. 'I will defend this city and save it, for my sake and for the sake of David my servant!'

Then the angel of the LORD went out and put to death a hundred and eighty-five thousand men in the Assyrian camp. When the people got up the next morning—there were all the dead bodies. So Sennacherib king of Assyria broke camp and withdrew. He returned to Nineveh and stayed there."

King Sennacherib returned to Ninevah where he went to the temple of the god Nisroch to find out what had gone wrong. While he was worshiping there he was murdered in cold blood by two of his own sons. The possibility that Sennacherib was one of Satan's seven kings is supported by Isaiah's description of him in chapter fourteen:

"On the day the LORD gives you relief from suffering and turmoil and cruel bondage, you will take up this taunt against the king of Babylon:

'How the oppressor has come to an end! How his fury has ended! The LORD has broken the rod of the wicked, the scepter of the rulers, which in anger struck down peoples with unceasing blows, and in fury subdued nations with relentless aggression. All the lands are at rest and at peace; they break into singing. *Even the pine trees and the cedars of Lebanon exult over you and say, "Now that you have been laid low, no woodsman comes to cut us down."*

The grave below is all astir to meet you at your coming; it rouses the spirits of the departed to greet you—all those who were leaders in the world; it makes them rise from their thrones—all those who were kings over the nations. They will all respond, they will say to you, "You also have become weak, as we are; you have become like us."

All your pomp has been brought down to the grave, along with the noise of your harps; maggots are spread out beneath you and worms cover you. **How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! You said in your heart,**

"**I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. I will ascend above the tops of the clouds; I will make myself like the Most High.**"

But you are brought down to the grave, to the depths of the pit." (Isaiah 14:3-15)

Biblical scholars agree that this passage refers to Sennacherib who conquered and ruled Babylon. This conclusion is supported by the statement of Sennacherib in Isaiah 37 in which he boasts of plundering the *forests of Lebanon*, which connects with the taunts against Sennacherib in Isaiah 14 from those very same forests. However the most provocative portion of Isaiah 14 is where the text transitions seamlessly from a description of the human king to a **description of a figure that can only be Satan**, or Lucifer, as some texts say. This transition only makes sense once it is understood that Satan himself became manifested on earth through Sennacherib. In other words, Sennacherib was possessed by Satan and should be viewed as one of the seven kings of Satan.

Ithobaal II of Tyre

The fourth king of Satan is the King of Tyre, the powerful Phoenician city-state that dominated trade in the Mediterranean. This king, who was most likely Ithobaal II, was accused of pride and blasphemy by the prophet Ezekiel:

"The word of the LORD came to me: "Son of man, say to the ruler of Tyre, This is what the Sovereign LORD says: 'In the pride of your heart you say, "I am a god; I sit on the throne of a god in the heart of the seas." But you are a man and not a god, though you think you are as wise as a god...

Therefore this is what the Sovereign LORD says: 'Because you think you are wise, as wise as a god, I am going to bring foreigners against you, the most ruthless of nations; they will draw their swords against your beauty and wisdom and pierce your shining splendor...

Will you then say, "I am a god," in the presence of those who kill you? You will be but a man, not a god, in the hands of those who slay you. You will die the death of the uncircumcised at the hands of foreigners. I have spoken, declares the Sovereign LORD.'

'...This is what the Sovereign LORD says: **You were the model of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God... You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones. You were blameless in your ways from the day you were created till wickedness was found in you. Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones. Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.**

By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching. All the nations who knew you are appalled at you; you have come to a horrible end and will be no more.'" (Ezekiel 28:1-19)

This passage is very similar to Isaiah's description of Sennacherib in that it also contains a description of a human king that **transitions into a description of Satan**, who was the perfectly-created guardian angel of the Garden of Eden, who fell from his exalted position because of his pride. Like the case of Sennacherib, these references imply that Ithobaal II, the King of Tyre, was possessed and controlled by Satan.

Tyre's relationship with Israel was friendly under King Hiram during the reign of Solomon, but after that it degenerated quickly. The prophet Amos accused Tyre of taking Israelites as slaves and selling them to neighboring kingdoms, and of breaking their "covenant of brotherhood" (Amos 1:9-10). The relationship finally reached its lowest point during the time of Ezekiel who predicted God's judgment upon Tyre (Ezekiel 26-28), which was fulfilled by the conquests of Nebuchadnezzar and Alexander the Great. Ithobaal II was eventually executed by Nebuchadnezzar after being captured and brought to Babylon.

Antiochus IV Epiphanes

The fifth of Satan's seven kings can only be King Antiochus IV Epiphanes. His career was predicted in Daniel 11:21-35, where he is described as a contemptible and vile person, scheming and deceitful, psychotic and possibly insane, who would focus his rage against the Jews, against God, and against Jerusalem and the holy temple.

Antiochus obtained his throne in Syria by conspiring against the rightful heir and by flattering powerful allies. After he took power he waged war against Ptolemy VI of Egypt, and after striking a treaty with Ptolemy he brought his army into Palestine. He received word that the Jews were rejoicing because of false reports of his death, so he attacked Jerusalem, killing 40,000 and capturing another 40,000 as slaves. He reinstalled his puppet Menelaus as the Jewish high priest who continued Antiochus' plan to Hellenize the Jews. After another unsuccessful campaign into Egypt Antiochus sent 22,000 troops into Jerusalem to aid Menelaus and to eradicate traditional Jewish worship. His forces attacked Jerusalem on the Sabbath and massacred many worshipers. Antiochus then entered the Temple and consecrated it to Jupiter (Zeus), setting up an idol and sacrificing a pig on the altar. He passed a law that outlawed the Jewish religion, and he killed and tortured the violators that were caught.

The career of Antiochus is typical of Satan's kings. He was one of the greatest blasphemers against the God of Israel, and he minted coins that pictured himself with the inscription "Antiochus the Great, God

Manifest." He committed the greatest outrage possible against the Lord when he violated His sanctuary and erected a pagan idol within, followed by the sacrifice of an unclean beast on the altar. These acts were an "abomination" against the Lord that will be matched by the Antichrist when he sets up the "abomination of desolation" predicted by Jesus (Matthew 24:15), Paul (2 Thessalonians 2), and Revelation 13. Daniel's description of Antiochus is similar to those given by Isaiah and Ezekiel for Sennacherib and Ithobaal II, because once again we find a passage that transitions from descriptions of the king into descriptions of another figure. In the case of Daniel, the descriptions of Antiochus lead directly into prophecies of the end-times Antichrist, beginning with Daniel 11:36.

The end came for Antiochus after his retinue was ambushed while plundering the temple of a goddess in Persia. Some accounts say that he was violently slain, while others say he died of a stomach ailment while in retreat. Given the trend followed by these kings it seems more likely that he died violently. In any case Antiochus must certainly be counted as one of Satan's seven kings, and he completes our list of the first five that were predicted in Revelation 17:10 to "have fallen" at the time that the vision of Revelation was received.

Nero Caesar

The sixth was a king that ruled at the very same time that John's vision was received. To identify this king we must enter the scholarly debate on when exactly the book of Revelation was written. The modern consensus is that it was written near the end of the first century around 95 AD, but an older tradition holds that it was written around 64-68 AD during the Roman reign of the infamous Nero Caesar. The reasons for accepting such an early date for the writing of Revelation are numerous:

- The Church Father Clement of Alexandria asserted that all revelation ceased under Nero's reign.

- The Muratorian canon (c. 170 AD) has John completing Revelation before Paul had written to seven different churches (Paul finished these writings in 67-68 AD).
- The Church Father Tertullian placed John's banishment to Patmos at the same time as Peter and Paul's martyrdom (67-68 AD).
- The Church Father Epiphanius (315-403 AD) twice stated that Revelation was written under Nero.
- The Syriac version of Revelation (6th century AD) begins with the heading, "written in Patmos, whither John was sent by Nero Caesar."
- The Byzantine scholar Arethas, from the 9th century wrote, "When the Evangelist received these oracles, the destruction in which the Jews were involved was not yet inflicted by the Romans [70 AD]." [2]

The early date for the writing of Revelation is used by some scholars to support the absurd Preterist interpretation of Bible prophecy. An early date for the book of Revelation may support Preterist arguments, but it hardly proves them, and it can work just as well with literal and futurist interprettations of Revelation.

When we examine the life of Nero we find all of the elements necessary to include him on the list of Satan's seven kings, and we uncover a tale of sex, violence, scandal and murder, that far exceeds anything an HBO script-writer could imagine.

Nero was born in 37 AD. His father was a wealthy Roman citizen and his mother, Agrippina, was the sister of the Emperor Caligula. Nero's father died when he was three and at this time, out of a very reasonable fear of his sister, Caligula confiscated their wealth and banished Nero and Agrippina to a tiny island. After Caligula died and Claudius became Emperor of Rome Nero and his mother were freed and Agrippina quickly married another wealthy Roman, who died shortly thereafter, leaving another fortune to Agrippina. After Emperor Claudius executed his wife for scolding him in public he fell under the spell of Agrippina, whom he married and made Empress of Rome in 48 AD, which he lived (or rather died) to regret.

After becoming Empress, Agrippina manipulated Claudius into making Nero his legal heir, against the claims of his own son Britannicus. Nero's

position as heir to the throne was solidified when he married Octavia, the Emperor's daughter (Nero's legal sister). From this point the days of Claudius were numbered, and he died by assassination in 54 AD, from poisoning, which made Nero the Emperor of Rome.

As a young man Nero was tutored by the homosexual philosopher Seneca, who was actually one of the more rational Roman thinkers of his day. In the first few years of Nero's reign it was Seneca who actually controlled the affairs of the Empire and he did an adequate job, despite the fact that he became a hated enemy of Agrippina. This time, however, the game was up for Agrippina, and Nero had his own mother executed in 59 AD. However, the stress in dealing with Nero became too much for Seneca, who retired as Nero's advisor in 62 AD. From that point on the affairs of the Empire steadily degenerated. Nero went through a string of male and female lovers and focused on pursuing his entertainment career, imagining himself to be a great singer, poet and actor.

In 64 AD Nero moved forward on a plan to rebuild a section of the old city of Rome, and to rename it **Neronia** in honor of himself. A fire was set to aid in the demolition and to remove the unwanted occupants, but this fire soon raged out of control, destroying three and damaging seven of Rome's fourteen districts. The fire was then blamed on the community of Christians that lived in Rome, and Nero found it convenient to vent his rage on the young sect that he passionately hated. The Roman historian Tacitus was a young eyewitness and he later recorded what happened in Book XV of his ***Annals***,

"Therefore, to stop the rumor [that he had set Rome on fire], he [Emperor Nero] falsely charged with guilt, and punished with the most fearful tortures, the persons commonly called Christians, who were [generally] hated for their enormities. Christus, the founder of that name, was put to death as a criminal by Pontius Pilate, procurator of Judea, in the reign of Tiberius, but the pernicious superstition - repressed for a time, broke out yet again, not only through Judea, - where the mischief originated, but through the city of Rome also, whither all things horrible and disgraceful flow from all quarters, as to a common receptacle, and where they are encouraged. Accordingly first those were arrested who confessed they were Christians; next on their information, a vast

multitude were convicted, not so much on the charge of burning the city, as of "hating the human race."

In their very deaths they were made the subjects of sport: for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and when the day waned, burned to serve for the evening lights. Nero offered his own garden players for the spectacle, and exhibited a Circensian game, indiscriminately mingling with the common people in the dress of a charioteer, or else standing in his chariot. For this cause a feeling of compassion arose towards the sufferers, though guilty and deserving of exemplary capital punishment, because they seemed not to be cut off for the public good, but were victims of the ferocity of one man."

Nero's reign was unique simply for the extent of his persecution of Christians. In 67 AD he executed Peter, and he even went so far as to execute Paul, a Roman citizen. Politically, Nero's prestige was quickly expended. In 65 AD he faced down a political conspiracy that included his former mentor Seneca, and by 68 AD Nero faced a revolt that came from his generals in the provinces and from the Roman Senate. On June 9, after being abandoned by his guards and his palace attendants, Nero retreated from the soldiers that had been sent to arrest him and he fled to his room where he committed suicide.

Nero exhibited all of the traits and characteristics of a Satanically-possessed individual. He was arrogant and prideful, as well as paranoid and psychotic, and his rage, frustration, and cruelty was directed at God and the people of God. His actions focused on short-term goals and were ultimately destructive, both for himself and for Rome. Nero's suicidal fate was basically the same as that suffered by Pharaoh of Egypt, who brought himself into the parted Red Sea, and the same as the final king on our list who we turn to next.

Adolf Hitler

After the persecution under Emperor Nero Christianity steadily gained power in Rome, despite scattered persecution and antagonism from various Emperors. Eventually Christianity became the official religion of

Rome under Constantine in the fourth century, and the faith spread from its home in the Near East to become the dominant religion in Europe, Africa, and eventually throughout the world. Since that time Christianity has been the most powerful spiritual force on the planet, and during that time, up until the twentieth century, a significant threat to that power was never manifested in the life of a single man.

The seventh and final king is explained in Revelation as the king who *"has not yet come; but when he does come, he must remain for a little while."* He was a king that would appear sometime in the future, and then his authority would last for only a short time. He would be the precursor of the Antichrist himself, and he would exhibit the very same traits as previous Satanic kings, such as pride, rage, paranoia, cruelty, and a passionate hatred of God and the people of God.

This predicted figure came to power in Germany in the 1930s and he ruled over a short-lived Empire the like of which had not been seen in Europe for almost two thousand years. Here is how one biographer introduces Adolf Hitler and the Third Reich:

"Why did a civilised nation of the twentieth century abruptly revert to barbarism? How could a shabby ex-dropout, so manifestly third-rate in all matters of the intellect, have achieved such unparalleled power? Why did the Germans come to venerate Hitler as a god? Why do he and his associates, Himmler, Goering, and Goebbels, still exert a mystique that is so conspicuously absent when we study Mussolini, Ciano and Starace, or Stalin, Molotov and Beria? Why does one feel that the Third Reich stood for a radically different kind of civilisation? Most fascinating of all, what drove Hitler, what motivated him, what went on in his mind that resulted in consequences of such magnitude?" [3]

According to this biographer, the answer to what drove Hitler can be found by examining Hitler's relationship with the occult and his involvement in the dark arts of sorcery and spirit-possession. The author is qualified to explore this relationship because he is the late Gerald Suster, a former disciple of Golden Dawn adept Israel Regardie, who was himself the personal disciple and secretary of Aleister Crowley.

Suster's biography is entitled ***Hitler: Black Magician*** and it documents Hitler's involvement with groups and individuals who used pagan rituals to contact the spirit world. One of Hitler's closest friends was a man by the name of Dietrich Eckart and he is a primary figure (according to Suster, Peter Levenda and Trevor Ravenscroft) involved in grooming Hitler for his Satanic role. Eckart's influence over Hitler is proven by Hitler's dedication that appears at the very end of *Mein Kampf*:

"And I want also to reckon among [Nazi heroes] that man, who, as one of the best, by words and by thoughts and finally by deeds, dedicated his life to the awakening of his, of our nation: *Dietrich Eckart*."

Dietrich Eckart was a popular German author, poet, and editor of an influential newspaper. He was well connected with the financial world and he was a high-level initiate in the occult world. One of the greatest influences upon his life was the Gnostic mystic Helena Blavatsky, whose anti-Christian and anti-Semitic teachings came to permeate the Third Reich, as Levenda explains:

"It should be remembered that Blavatsky's works—notably *Isis Unveiled* and *The Secret Doctrine*—appear to be the result of prodigious scholarship and were extremely convincing in their day. The rationale behind many later Nazi projects can be traced back...to ideas first popularized by Blavatsky. A caste system of races, the importance of ancient alphabets (notably the runes), the superiority of the Aryans (a white race with its origins in the Himalayas), an "initiated" version of of astrology and astronomy, the cosmic truths coded within pagan myths ... all of these and more can be found both in Blavatsky and in the Nazi Party itself, specifically in the ideology of its Dark Creature, the SS. It was, after all, Blavatsky who pointed out the supreme occult significance of the swastika." [4]

Eckart died in 1923, but for the three years previous to his death he was *"Hitler's constant companion and the man who helped propel him into the*

public spotlight."[5] On his death bed Eckart penned the following words to a friend, which go far to explain the spiritual source of Hitler's brief success:

"Follow Hitler! He will dance, but it is I who have called the tune. I have initiated him into the 'Secret Doctrine,' opened his centers in vision and given him the means to communicate with the Powers. Do not mourn for me: I shall have influenced history more than any other German." [6]

Identifying Adolf Hitler as the seventh manifestation of the seven-headed dragon of the Apocalypse should not be viewed as questionable or controversial whatsoever. Hitler certainly exhibited the personal characteristics of a Satanically driven and possessed individual, and his passionate hatred of the Jews is very well documented. Unfortunately, the Christian Church in Germany was too timid and too deceived to challenge Hitler directly, but there were many individual Christians who did, such as Dietrich Bonhoeffer, who paid for his dedication to Christ with his life. Despite the fact that the organized Church in Germany worked with the Nazi Party, Hitler's ultimate goal was to destroy Christianity. Suster offers the following quotes from Hitler to that effect:

"The religions are all alike, no matter what they call themselves. They have no future - certainly none for the Germans... Whether it is the Old Testament or the New it's all the same old Jewish swindle... One is either a German or a Christian. You cannot be both... We need free men who feel and know that God is in themselves... The Ten Commandments have lost their validity... Our peasants have not forgotten their true religion. It still lives... The peasant will be told what the Church has destroyed for him: the whole secret knowledge of nature, of the divine, the shapeless, the daemonic... We shall wash off the Christian veneer and bring out a religion peculiar to our race...through the peasantry we shall really be able to destroy Christianity because there is in them a true religion rooted in nature and blood." [7]

The First Seal of the Apocalypse

In the book of Revelation the breaking of the first Seal of the seven-sealed Scroll brings forth a figure that many Bible scholars have identified as the Antichrist. However, in the book ***Red Moon Rising - the Rapture and the Timeline of the Apocalypse*** the conclusion is reached that this figure is better understood as symbolizing the brief career of Satan's seventh king—Adolf Hitler, rather than the eighth king who will "come up out of the Abyss":

"I watched as the Lamb opened the first of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, 'Come!' I looked, and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest." (Revelation 6:1-2)

This figure wears a crown, as do the seven kings of Satan in Revelation 12:3, he holds a weapon, and his primary purpose is that of *conquest*. The possibility that this figure represents Hitler is reinforced by what comes with the opening of the second Seal, which can easily be viewed as referring to World War II:

"When the Lamb opened the second seal, I heard the second living creature say, 'Come!' Then another horse came out, a fiery red one. Its rider was given power to take peace from the earth and to make men slay each other. To him was given a large sword." (Revelation 6:3-4)

A reasonable conjecture is that perhaps the "large sword" may represent the emergence of atomic weaponry, which was first used in World War II. Jesus Christ refers to such an unprecedented global conflict between kingdoms and nations (Matthew 24:7) as the first "birth-pang" that would precede the Apocalypse. The return of Israel to their land prior to the apocalyptic Day of the Lord was also predicted by Old Testament prophets (for instance Ezekiel 38). Examined from this perspective Hitler and World War II were both eschatologically important because Hitler attempted to exterminate the Jews but the end result was the re-establishment of the Nation of Israel in their own land in 1948.

Seven Kings Summary

This completes our list and our initial analysis of the seven kings of Satan:

"**Five have fallen**"
1. Nimrod
2. Pharaoh of Egypt
3. Sennacherib of Assyria
4. Ithobaal II of Tyre
5. Antiochus IV Epiphanes

"**One is**"
6. Nero Caesar

"**The other has not yet come**"
7. Adolf Hitler

The Antichrist "once was, now is not, and yet will come"
8. Nimrod

The appearance of the eighth king will be the re-appearance of the first king:

"The beast who once was, and now is not, is an eighth king. He belongs to the seven..."
"He will come up out of the Abyss and go to his destruction"

The Biblical Nimrod was known to the ancient Egyptians as Osiris, the Lord of the Abyss:

Pyramid Texts, Utterance 577, Osiris and the king become one in the Netherworld [8]
"Osiris appears, the Sceptre is pure, the Lord of Right is exalted at the First of the Year, even he the Lord of the Year... 'Here comes the Dweller in the Abyss,' says Atum. 'We have come,' say they, say the gods to you, O Osiris... The sky has conceived him, the dawn has borne him... You bear up the sky with your right side, possessing life; you live because the gods have ordered that you shall

live... You support the earth with your left side, possessing dominion; you live, you live, because the gods have ordered that you shall live."

Pyramid Texts, Utterance 512, The king's son to his dead father identified as Osiris
"Raise yourself, my father... Traverse the sky, make your abode in the Field of Offerings among the gods... Sit upon your iron throne, take your mace and your sceptre, that you may lead those who are in the Abyss, give orders to the gods, and set a spirit in its spirit-state... O my father, raise yourself, go in your spirit-state."

Osiris will rise again, which is a fact that explains why the corpse of Osiris was mummified in the first place and why it became secured in a complex as magnificent and long-lasting as the Necropolis of Giza. It also explains why Osiris and other manifestations of the Dying God myth took central positions in Pagan religion in all of its different cultural expressions.

The Division of the Nations

One of the most important foundations of this study is the "division of the nations" that occurred as a result of the Tower of Babel event described in the book of Genesis. This event was discussed briefly in Part Six, but it deserves a much closer look. The division of the nations involved a *spiritual* division as well as a linguistic division, with the nations being handed over by God to the authority of a renegade faction of His angelic host.

The decisions that were made by God as a result of the Tower of Babel event need to be understood in a "Divine Council" context [9]. The Divine Council is simply the meeting place where God sits in council among the "sons of God," who are the angelic host. The "sons of God" are created beings who have been given the freedom and responsibility of Free Will, and the majority of them use their free will to love God and to serve Him faithfully. However, there is a minority faction of the "sons of God" whose members have used their free will to disobey God, who can be viewed as having *defected from the family of God.* The leader of this

rebellious faction is known as Lucifer or Satan in the Bible, and as Enki to the Sumerians. The events that led to his defection, and his subsequent rise to his current *temporary* position as the "Lord of the Earth," are intimately connected with the history of mankind and with humanity's fall from grace. Satan's actions in fact helped to create the historical basis for the Christian doctrine of Original Sin.

The "Divine Council" is the meeting place where God discusses various aspects of governing, ordering and maintaining Creation with the angelic host. He listens to his family and receives suggestions and then He makes decisions and gives orders. This is the context from which to understand the several cases of divine "plurals" found in the book of Genesis. For instance:

The Creation of Man:
"Then God said, '**Let us make man in our image, in our likeness,** and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.' So God created man in his own image, in the image of God he created him; male and female he created them." Genesis 1:26-27

The Tower of Babel:
"But the LORD came down to see the city and the tower that the men were building. The LORD said, 'If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, **let us go down** and confuse their language so they will not understand each other.' " Genesis 11:5-7

God was faced with certain decisions and He resolved them while in the presence of His "sons" (which are absolutely ***not*** references to the Trinity [10]). A proper understanding of the Divine Council is absolutely essential for understanding the spiritual battle taking place right now that ultimately involves possession of the earth. After the division of the nations God stepped to the side, so to speak, and allowed Satan and the fallen angels to rule over their nations as they wished, yet he also called them into His council periodically to review how they were exercising their authority. This understanding is supported by several passages in the Old Testament:

Satan Tests Job:
"One day the *angels* [literal Hebrew - *b'nai Elohim* or "sons of God"] came to present themselves before the LORD, and Satan also came with them. The LORD said to Satan, 'Where have you come from?' Satan answered the LORD, 'From roaming through the earth and going back and forth in it.' " Job 1:6-7

God Judges the "Gods":
"God presides in the great assembly; he gives judgment among the gods: 'How long will you defend the unjust and show partiality to the wicked? ... Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed. Rescue the weak and needy; deliver them from the hand of the wicked. They know nothing, they understand nothing. They walk about in darkness; all the foundations of the earth are shaken. I said, 'You are gods; you are all sons of the Most High.' But you will die like mere men; you will fall like every other ruler.' Rise up, O God, judge the earth, for all the nations are your inheritance." Psalm 82

After the division of the nations God allowed the fallen angels to rule as they wished over all of the pagan nations of the world, but it was a different story as far as Israel was concerned. God ruled over Israel directly. He chose Abraham, He brought Israel out of Egypt, and He made sure that His nation was victorious in its struggle to live in the Promised Land that was given to them. Sometimes He even used pagan nations and the fallen angels to carry out His will regarding Israel. The former case is true regarding the Babylonian captivity, in which God used Babylon to punish Israel for their sins, and in the case of Persia where God used Cyrus to defeat Babylon, allowing the Jews to return back to their Land. Cyrus is even called a "Messiah" (anointed one) by God, which is a title of honor given to Cyrus even though God says of Cyrus that *"you do not acknowledge me"* (Isaiah 45). The latter case, of God allowing fallen angels to carry out His will, is described in a story of God's dealings with the wicked Israelite King Ahab:

Deceiving King Ahab:
"Therefore hear the word of the LORD: I saw the LORD sitting on his throne with all the host of heaven standing on his right and on his left. And the LORD said, 'Who will entice Ahab king of Israel into attacking

Ramoth Gilead and going to his death there?' One suggested this, and another that. Finally, a spirit came forward, stood before the LORD and said, 'I will entice him.' 'By what means?' the LORD asked. 'I will go and be a lying spirit in the mouths of all his prophets,' he said. 'You will succeed in enticing him,' said the LORD. 'Go and do it.' " 2 Chronicles 18:18-21

God's judgment was that King Ahab would be killed, and then He allowed a "lying spirit" to make it come to pass. The concept of the Divine Council also helps to explain the blasphemous pretensions of Lucifer himself, which are given in Isaiah 14:12-14:

"How you have fallen from heaven, O morning star (Lucifer), son of the dawn! You have been cast down to the earth, you who once laid low the nations! You said in your heart, 'I will ascend to heaven; I will raise my throne **above the stars of God**; **I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. I will ascend above the tops of the clouds; I will make myself like the Most High.**' "

Lucifer wanted to usurp God's position as the Most High and be recognized and worshiped as the leader of the Divine Council. To secure this position, at least as far as human perceptions were concerned, after the division of the nations Satan worked to eliminate any memory of the Creator while at the same time he used the memory of Nimrod to shake up the perceived hierarchy of the pantheon and gain leadership by another name. Before we examine how this happened we must first take a hypothetical look at how the "division of the nations" might have appeared from a "Divine Council" perspective.

According to the book of Genesis, Adam and Eve were originally created to rule over the entire earth (Genesis 1:28) in a state of *conditional* immortality. They lost their immortality because of the successful deception perpetrated by Satan who was apparently jealous of Adam and Eve's position. Adam and Eve may have lost their authority over the earth at this time as well, but the texts are not clear. What we do know is that after the banishment of Adam and Eve from the Garden of Eden a number of the fallen angels descended to the earth (Genesis 6) and interacted with the descendents of Cain, sexually, technologically and

spiritually. The pre-Flood world may have been an era of a sort of co-rulership over the earth, with God working through the line of Seth on one side and Satan and the fallen angels working through the line of Cain on the other. Eventually, because of mankind's wickedness that originated with the fallen angels, humanity and the earth degraded to a point that God decided to destroy almost all of humanity through the Flood of Noah.

After the Flood humanity and the fallen angels both faced a fresh start and God announced a covenant and a blessing upon the family of Noah. They were told to *"be fruitful and multiply"* and to *"spread out and fill the earth."* They were also warned not to commit the crime of murder, with God saying, *"Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man"* (Genesis 9:6). Three generations later Nimrod created a vast empire that was to a large extent *built* on bloodshed. And then, after establishing himself in Mesopotamia in Eridu, the pre-flood capital of Enki, Nimrod began to build a Tower for the expressed purpose to avoid being *"scattered abroad over the face of the earth"* (Genesis 11:4). Biblical accounts do not mention fallen angelic interaction with humanity at this time, but we can assume that such interaction was probably focused upon the line of Noah's son Ham, who sinned and then suffered a rebuke and a curse upon his son Canaan.

Eventually the successes of Nimrod, in his empire building and his monument building, and in his success in gaining supporters from all the different tribes of the earth, forced God to again make a change in the way that humanity and the earth was governed. The earth had essentially reverted to its pre-Flood status, but God had promised that He would never destroy the world in such a manner again, so a different solution had to be arrived at. This decision was made undoubtedly within the Divine Council, with God discussing the issue with the "sons of God" and then coming to a conclusion and stating it in their presence. In Genesis 11:7 when God says *"Come let us go down..."* the text is implying that the decision to divide the nations was a decision that involved all of the parties concerned: God, Satan, and the fallen angels. The results of this decision can be understood as follows, based on the information that we have uncovered in this study so far.

The most important decision was that God would give the nations of the world over to the authority of the fallen angels. The number **seventy** is intimately associated with this event because seventy is the traditional number of top-ranking *fallen* "sons of God" present at this particular Divine Council. Seventy is also the traditional number of languages that were created as a result, and seventy is the number of descendents of Shem, Ham and Japheth listed in the Table of Nations in Genesis 10. Through this genealogical, linguistic and *spiritual* division, God ensured that mankind would remain divided while He stepped to the side and gave the fallen angels their chance to rule over mankind virtually unhindered.

During the "Age of the Fallen Angels" God would keep His interference in human affairs to a minimum, except that He would be allowed to exercise a right to establish His own nation at a time of His own choosing. This nation was Israel and it was through Israel that God worked to bring salvation and humanity's liberation from the authority of the fallen angels. God took only **one nation**, while Satan and the fallen "sons of God" were given **seventy**.

Satan's situation, both before and after the division of the nations, must also be examined. Before the division Satan appears to have been in a very comfortable and secure position. His prodigy was Nimrod, and through him Satan had effectively achieved dominance over virtually the entire world and re-established his pre-flood headquarters of Eridu, the location of the Tower of Babel. Yet Satan must have known that this situation would not be allowed to last for long. Why did Satan agree to the break-up of Nimrod's empire and the sacrifice of Nimrod himself? Well, with God's promise to remove Himself from the scene Satan must have known that he could easily reestablish himself as the dominant figure in a world ruled by a multitude of fallen angels, given the fact that he himself was the most powerful member of the group. Satan must have realized that this was actually the only way for him to realize his dream of becoming "like the Most High" by ruling over his very own counterfeit "Divine Council" made up entirely of fallen angels.

To sweeten the deal even more, so to speak, there was also the clause in the agreement that allowed for Satan to manifest himself upon the earth

seven more times, through seven individuals, with the first and the last of the eight manifestations of these seven kings coming through the very figure, Nimrod, that brought Satan a global empire in the first place. Satan accepted the division of the nations because he knew that he would emerge as the "Lord of the Earth" and because he knew that in the end both Nimrod and his global empire would be resurrected. Ultimately, of course, Satan and Nimrod would face judgment and destruction but on this question the Great Deceiver and Father of Lies has been able to deceive even himself.

The ancient religious texts of Egypt provide several tantalizing references to Osiris that may connect him with the agreement reached between God and Satan after the division of the nations regarding the fate of Nimrod:

"I am the Radiant One, brother of the Radiant Goddess, Osiris the brother of Isis; my son and his mother Isis have saved me from my enemies who would harm me. Bonds are on their arms, their hands and their feet, because of what they have done evilly against me. I am Osiris, the first-born of the company of the gods, eldest of the gods, heir of my father Geb; I am Osiris, Lord of persons, alive of breast, strong of hinder-parts, stiff of phalus, who is within the boundary of the common folk. I am Orion who treads his land, who precedes the stars of the sky which are on the body of my mother Nut, who conceived me at her desire and bore me at her will. I am Anubis on the Day of the Centipede, I am the Bull who presides over the field. I am Osiris, ***for whom his father and mother sealed an agreement on that day of carrying out the great slaughter***; Geb is my father and Nut is my mother, I am Horus the Elder on the Day of Accession, I am Anubis of Sepa, I am the Lord of All, I am Osiris." (***Egyptian Book of the Dead***, *Theban Recension*, chapter 69) [11]

The "great slaughter," if viewed from the context of the division of the nations, could possibly be a reference to the execution of Nimrod and the subsequent dismantling and destruction of his great global empire. The text states that on this day the father and mother of Osiris "sealed an agreement" concerning Osiris, but who they sealed it with, and what the agreement involved, is unfortunately not explained.

The father of Osiris according to all Egyptian sources is the god Geb the "earth god," and the mother of Osiris is Nut the "sky goddess." In quote [1] above the Greek historian Diodorus Siculous equates Geb with the ancient Greek god Kronos, who was the father of Zeus. The Babylonian historian Berossos in turn equates Kronos in his writings with the old Sumerian god Enki, whom we have identified as Satan. As Samuel Noah Kramer shows in his authoritative study ***Myths of Enki, the Crafty God***, Enki was well known for his intelligence, his wisdom, and his clever wit in finding solutions to difficult problems. Enki was also an "earth god" in that his name meant "Lord Earth," or "Lord of the Earth." Consider then this Egyptian description of Geb from the Pyramid Texts (c.2300 BC), while keeping in mind Satan's position of authority over the world after the division of the nations:

Utterance 592, *Geb is invoked on the king's behalf*
"O Geb, son of Shu, this is Osiris the king; may your mother's heart quiver over you in your name of Geb, for you are the eldest son of Shu, his first-born.

O Geb, this is Osiris the King; care for him, make complete [what appertains to him], for you are the sole great god. Atum has given you his heritage, he has given you the assembled Ennead, and Atum himself is with them, whom his eldest twin children joined to you; **he sees you powerful, with your heart proud and yourself able in your name of 'Clever Mouth', chiefest of the gods, you standing on the earth that you may govern at the head of the Ennead.** Your fathers and your mothers are pre-eminent among them, for you are mightier than any god. You shall come to Osiris the King that you may protect him from his foe.

O Geb, clever mouth, chiefest of the gods, Osiris the King is your son; may you nourish your son with it, may your son be made hale by means of it, for you are lord of the entire land.

May you have power over the Ennead and all the gods, may you have power and drive away all ill from this Osiris the King; may you not allow it to come again against him in your name of Horus who does not repeat his work, for you are the essence of all the gods. Fetch them to yourself, take them, nourish them, nourish [Osiris] the King, **for you are**

a god having power over all the gods. The eye has issued from your head as the Upper Egyptian crown Great-of-magic; the eye has issued from your head as the Lower Egyptian crown Great-of-magic; Horus has served you and has loved you, you having appeared as King of Upper and Lower Egypt and **having power over all the gods and spirits.**" [12]

In the text above Shu is identified as Geb's father, while Atum is the god who gives Geb his authority. The Heliopolitan cosmogeny identifies Atum as the father of Shu and thus the great-grandfather of Osiris. The Memphite cosmogeny also identifies Atum as the father or creator of the gods. The important point to note is that in the Egyptian story the divine line of succession is peaceful and harmonious.

On the other hand, in the earliest mythical literature of Sumer the situation is very different. The Sumerians, despite their obvious influence from the spirit world, were not able to forget the true Creator, YHWH, but they were led to apparently split his personality up and lose touch with Him after the division of the nations. The 'Creator' aspect of YHWH, with His residence in heaven, became personified as the primordial god Anu, a far-removed and heavenly figure who fathered the first generation of gods. The more personal aspect of YHWH, the one that the Sumerians probably remembered through an oral tradition, became known as Enlil who was worshiped at his cult center of Nippur. Anu was the father of the two brothers Enlil and Enki, and within this second generation the disputes were never-ending. What we can see is that by being represented as the brother of Enlil, Satan (Enki) was able to secure a position equal with YHWH (Enlil). As we have shown, the Sumerian accounts of these divine disputes obviously favored Enki, while the later Hebrew accounts favor the god YHWH who equates well with Enlil in many ways, as covered in Part Six.

In Egyptian mythology the pantheon of the gods is presented as a unified happy family for a number of generations. From Atum, to Shu, to Geb, there is harmony in the universe. The first divine dispute does not erupt until the generation after Geb, and it involves two of his sons, Osiris and Set. According to the story, after Osiris had civilized Egypt he journeyed throughout the world with his army and succeeded in conquering and/or civilizing wherever he went. After he came back to

Egypt his brother Set invited him to a banquet or feast, and by deception, with the participation of seventy-two fellow conspirators, Set succeeded in murdering Osiris.

In Part Six we saw how the number **seventy** was intimately related to the early Osiris cult, and we also explained how the number came to be changed, probably for astrological reasons, to **seventy-two**. With this in mind, and with our understanding of the division of the nations into the hands of the seventy fallen angels, the presence of Osiris at a "banquet" in the company of seventy-two other attendees, which resulted in his death, can be seen as a veiled representation of the seventy "sons of God" meeting with God to come to a decision regarding Nimrod's empire. As we have shown, the final decision was that Nimrod would be executed, that God would step back from the scene, and that the seventy fallen angels, as well as Satan, would be given power to rule over the earth. *Therefore the "banquet" that Osiris attended was none other than the Divine Council, and the seventy-two conspirators who agreed to the death of Nimrod is an esoteric reference to the seventy "sons of God" who agreed to the execution of Nimrod.*

Set, the brother of Osiris, who created the plan to kill Osiris in the first place, may in fact be a very narrow representation of YHWH, at least as far as His role in this single event of mandating and/or carrying out the death of Nimrod/Osiris is concerned. Recall again that in Sumerian myth Enlil was portrayed as the brother of Enki, who were the first protagonists in the Sumerian divine disputes, so the first Egyptian divine dispute between the brothers Osiris and Set may be viewed as another manifestation of the ongoing dispute between God and Satan. However, this correlation cannot be taken too far because Set developed traits and characteristics in Egyptian religion that had absolutely nothing to do with YHWH, and the cult of Set was most certainly managed by a fallen malevolent spirit. The correlation between YHWH and Set is applicable only as far as this *one single event* at the division of the nations is concerned, but it should be kept in mind as we examine the dispute between Osiris and Set as described in a Pyramid Text:

Utterance 477, *Osiris is raised from the dead*
"The sky reels, the earth quakes, Horus comes, Thoth appears, they raise Osiris from upon his side and make him stand up in front of the Two Enneads. Remember, Seth, and put in your heart this word which Geb spoke, this threat which the gods made against you in the Mansion of the Prince in On because you threw Osiris to the earth, when you said, O Seth: 'I have never done this to him', so that you might have power thereby, having been saved, and that you might prevail over Horus; when you said, O Seth: 'It was he who attacked me', when there came into being this his name of 'Earth-attacker': when you said, O Seth: 'It was he who kicked me', when there came into being his name of Orion, long of leg and lengthy of stride, who presides over Upper Egypt.

Raise yourself, O Osiris, for Seth has raised himself, he has heard the threat of the gods who spoke about the god's father *[Geb?]*. Isis has your arm, O Osiris; Nephthys has your hand, so go between them. The sky is given to you, the earth is given to you, and the Field of Rushes, the Mounds of Horus, and the Mounds of Seth; the towns are given to you and the nomes assembled for you by Atum, and he who speaks about it is Geb." [13]

In this passage we find that Set is being threatened by Geb and by the other gods. Set is accused of having thrown Osiris down, and of having attacked him, but Set responds by saying "It was he who attacked me!" Then we are told that one of the names of Osiris, in addition to "Orion," is "Earth-attacker," and Set repeats his defense that he acted against Osiris in self-defense saying, "It was he who kicked me!"

If Set is indeed a "personification," in this single instance, of the will of YHWH, specifically regarding the execution of Nimrod, then this Pyramid Text can be viewed as evidence to that effect. Nimrod was indeed an "Earth-attacker," and he broke God's covenant with humanity as he expanded his empire by bloodshed. From this perspective Nimrod was the offender, and God's decision to kill Nimrod and divide his empire was necessary to save humanity and allow time for the redemption process for humanity to be fulfilled. However, it must be kept in mind that the decision to kill Nimrod and to divide his empire was also agreed upon by the seventy fallen angels, because they were the

benefactors of Nimrod's death in that they were able to gain authority over the nations of the earth as a result.

The Myth of Dionysus

The link between the death of Nimrod, the division of the nations, and the Osiris myth can be confirmed by turning to Greek mythology associated with the god Dionysus. According to nearly all of the ancient Greek historians, including Herodotus, Diodorus Siculus, and Plutarch, Dionysus and Osiris were simply two names for the same original god. [14]

The Greeks became familiar with Dionysus at a late date, after their pantheon of Olympian gods headed by Zeus had already been established, and Dionysus was first inherited from contact with the Phoenicians as well as the Phrygians, who knew him by many names, including strange names such as Zagreos, Sabazios, Epaphus and Euboleos. In these myths, which became the heart of the Orphic, Eleusinian and Bacchic Mysteries of Greece and Rome, the death of Dionysus is explained as having come at the hands of the Titans, who were a group of gods eventually defeated by Zeus.[15] The Orphic Hymns explain that Dionysus was the son of Zeus and Persephone:

"[Persephone] mother of Eubouleos [Dionysos], sonorous, divine, and many-formed, the parent of the vine." (Orphic Hymn 29 to Persephone)

"Eubouleos, whom the leaves of vines adorn, of Zeus and Persephoneia occultly born in beds ineffable." (Orphic Hymn 30 to Dionysos)

"[Dionysos-Zagreos] from Zeus' high counsels nursed by Persephoneia, *and born the dread of all the powers divine.*" (Orphic Hymn 46 to Licnitus)

Pausanius was a Greek writer who lived in the 2nd century AD, and in his *Guide to Greece* he refers to the conflict between Dionysus and the Titans:

"The stories told of Dionysos by the people of Patrai, that he was reared in Mesatis and incurred there all sorts of perils *through the plots of the Titanes*." (7.19.4)

"From Homer the name of the Titanes was taken by Onomakritos, who in the orgies he composed for Dionysos *made the Titanes the authors of the god's sufferings.*" (8.37.1)

The Greek geographer Strabo from the first century BC also mentions the strange cult of Dionysos in his book *Geography*:

"Sabazios also belongs to the Phrygian group and in a way is the child of the Mother [Rhea], since he too transmitted the rites of Dionysos." (10.3.15)

"Just as in all other respects the Athenians continued to be hospitable to things foreign, so also in their worship of the gods; for they welcomed so many of the foreign rites ... the Phrygian [rites of Rhea-Khybele] [were mentioned] by Demosthenes, when he casts the reproach upon Aeskhines' mother and Aeskhines himself that he was with her when she conducted initiations, that he joined her in leading the Dionysiac march..." (10.3.18)

Diodorus Siculus was another Greek historian who lived in the first century BC, and in his *Library of History* he mentions the myths of Dionysos numerous times:

"...there was born of Zeus and Persephone a Dionysos who is called by some Sabazios and whose birth and sacrifices and honours are celebrated at night and in secret, because of the disgraceful conduct which is the consequence of the gatherings. They state also that he excelled in sagacity and was the first to attempt the yoking of oxen and by their aid the sowing of the seed, this being the reason why they also represent him as wearing a horn." (4.4.1)

"This god [Dionysos-Zagreos] was born in Krete, men say, of Zeus and Persephone, and Orpheus has handed down the tradition in the initiatory rites *that he was torn in pieces by the Titanes*." (5.75.4)

"But the Aigyptians in their myths about Priapos say that in ancient times *the Titanes formed a conspiracy against Osiris* and slew him, and then, taking his body and dividing it into equal parts among themselves, slipped them secretly out of the house, but this organ alone they threw into the river, since no one of them was willing to take it with him. But Isis tracked down the murderers of her husband [or son in the Greek version], and after slaying the Titanes and fashioning the several pieces of his body into the shape of a human figure, she gave them to the priests with orders that they pay Osiris the honours of a god..." (4.6.1)

References to a lost phallus can be found in a number of pagan Dying God myths. In Part Three we mentioned the myths of the god Eshmun of Sidon, known to the Greeks as the healing god Asclepius, who reputedly cut off his own genitals with an axe before he was captured by the goddess Astronoe. In Anatolia there was a similar story of the god Attis, who was also pursued by a goddess, and who was also driven to castrate himself. The myth of Attis is also very closely related to the myth of Adonis the Phoenician god of Byblos, who was closely connected with both the Sumerian god Tammuz and Osiris. Both Adonis and Attis were described as hunters, and Adonis died after being mortally wounded while hunting a boar. All of these mythical gods thus appear to be closely related, and all of them can be described as "dying and rising" gods because the theme of death and rebirth is at the heart of each of their cults.

The Latin writer Gaius Julius Hyginus (c. 64 BC - 17 AD) offers his own explanation of how the murder of the Dying God was related to an attempt by a faction of the gods to take over the divine pantheon:

"After Juno [Hera] saw that Epaphus [Dionysos], born of a concubine, ruled such a great kingdom, she saw to it that he should be killed while hunting, and encouraged the Titanes to drive Jove [Zeus] from the kingdom and restore it to Saturn [Kronos]. When they tried to mount to heaven, Jove with the help of Minerva, Apollo, and Diana, cast them headlong into Tartarus." (*Fabulae* 150)

Plutarch's myth of Osiris has the death of Osiris coming at the hands of Set in collusion with seventy-two other conspirators. From the

connections between Osiris and Dionysus we can see that these seventy-two "conspirators" were understood to be gods themselves, specifically the Titans, according to the Greeks. What we can see is that these mythical traditions are simply degenerated recollections of the historical circumstances surrounding the death of Nimrod, the division of the nations to the seventy fallen angels, and the subsequent disappearance of God from the scene as He allowed these malevolent spiritual forces to take over and rule the earth as they wished. The Greeks portrayed the killers of Dionysos/Osiris as gods who were then defeated by Zeus and thrown into Tartarus, but we know that these gods were not defeated and that the death of Nimrod allowed for them to establish their position as the *Kosmokrators* (world powers) referred to by the Apostle Paul in Ephesians 6:12.

The death of Nimrod and the spiritual division of humanity led to the quick establishment of Paganism worldwide as a religion in which human beings existed in bondage and servitude to the gods. The sacrifice of Jesus Christ liberated humanity from this spiritual system, but today there is a worldwide movement to turn back to it, to welcome the return of the "gods", and to willingly submit ourselves and our sons and daughters to the authority of the deceiving spirits that stand behind it. It is up to us to resist this movement, to turn to the true Messiah, and to preach His saving Gospel against this "gospel of destruction" that is steadily gaining momentum.

Messiahs of Life or Death

The strange relationship that exists between the dying and rising god found in different forms throughout the pagan world, and the dying and rising God who brought forth Christianity, is best explained as a relationship of *mirror opposites*. Up until now this relationship has only been addressed by researchers who believed they had found in it evidence that Jesus did not exist, or evidence that the 'historical Jesus' was far different than the miracle-working Messiah portrayed in the Gospels. They have argued that the "Jesus Myth" is simply a clever repackaging of the pagan myth in which figures such as Osiris, Adonis,

Dionysus, Mithras, or Krishna, played the central role. What we have shown so far in this series is that these pagan saviors can all be traced back to the historical Nimrod, whereas the historical Jesus stands alone, with a separate identity and a separate and unique message of salvation for all humanity.

When an image is held up to a mirror there are, of course, many similarities that can be identified. Often if the two images are glanced at quickly and superficially the viewer may immediately conclude that the images are the same. However, this conclusion is false, because what is seen in a mirror is actually the exact *opposite* of the original. Such is the case with the myths that developed in connection with Nimrod and their relationship with the story of Jesus of Nazareth as found in the Gospels. Similarities between the two figures definitely do exist, but these similarities should only serve to highlight the differences between the messages that are associated with the two Messiahs. One of these Messiahs offers a message of hope and redemption based on hard truth that is *not* geared to appeal to our selfish pride, while the other offers a similar promise, but with a different appeal and a different method to gain that promise. In the letters of the Apostle John we find that this second figure is referred to as the "Antichrist" :

"Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared." (1 John 2:18)

In his letter John explains that an "antichrist" is one who denies either God the Father or Jesus Christ the Son, yet John also points to a singular figure who *"is coming."* This future Antichrist is identified in the book of Revelation as the Beast who comes out of the Abyss.

The definition of the word "Antichrist" is given in **Strong's Exhaustive Concordance**. It is composed of two words: the prefix "anti" which means *"opposite," "instead of,"* or *"in place of,"* and is *"often used in composition to denote substitution;"* and the word "Christos" which means *"anointed, i.e. the Messiah, an epithet of Jesus."* From this definition we can see that the Antichrist will not be a figure who openly attacks Jesus, or who espouses hatred of Jesus, or who identifies himself openly as an enemy of Jesus. The Antichrist will instead claim to be the true "Christ,"

and will make many of the same claims and promises, especially when it comes to the question of eternal life, that Jesus made for those who have accepted Him as their gateway to immortality.

The Antichrist will be a deceiver and an imposter and his message will appeal to humanity's self-centered aspirations, to our pride, and to our intellect and emotions. Just as Jesus offers us eternal life, so will the Antichrist, but the Antichrist's message will be based on the three-fold Luciferian lie that brought about humanity's fall from grace in the very beginning. Author Alan Morrison gives a very good analysis of this lie in his excellent book ***The Serpent and the Cross***:

"This 'lie' is at the very heart of all that is awry in the cosmos... It is the root of falsehood in every form and was brought into being by Satan, as is evidenced by the fact that Jesus told the Pharisees that the devil was the 'father of the lie' (Jon 8:44). This original 'lie' has three essential components which have great significance for our study into religious corruption. ...

The first part of Satan's threefold lie involved the promise that our first parents would *'be like God [or gods]'* if they partook in the fruit of the tree of knowledge of good and evil (Gen. 3:5). This could be referred to as the cardinal sin in the cosmos. It was the beginning of an endemic sinful process in which human beings 'strive against their Maker', imagining themselves to be unbegotten (cf. Isa. 45:9-10), in the belief that there is no Transcendent Creator God and that it is human beings alone who determine their own destiny.

The significance of this aspect of the Satanic Lie for the subsequent religious development of the world is cataclysmic; for it has led to the idea that Man can become God. This has been manifested, firstly, in the practice of spiritual techniques and systems which will lead to a personal experience of the divine and even to actual 'deification' —which, as we shall discover, is an integral component in the world's religions. Secondly, it has materialised in the substitution of the creature for the Creator as the object of worship and the focus of religious power (cf. Rom. 1:25), so that people worship anything **but** the true God, whether it is an image of an animal or a human being, or even themselves. ...

A primary object of Satan's enduring question [*"has God indeed said...?"*] was to persuade our first parents that in following him they

would *'certainly not die'* (Gen. 3:4), as the Lord had originally said they would if they disobeyed Him (Gen. 2:16-17). In effect, Satan was promising them unconditional eternal life. This forms the second component in his threefold lie. However, the complete reverse of what he promised actually came to pass. Because our first parents were beguiled by Satan's questioning of God's statement that they would die if they disobeyed His commandment, death then came into the world, just as the Lord has spoken (Rom. 5:12). This is why Jesus said that Satan *'was a murderer from the beginning'* as well as the father of the lie (Jn 8:44). Satan promised life and instead brought death to humanity. ...

The third part of Satan's threefold lie was to persuade our first parents that they could acquire a level of wisdom over and above that with which they had been endowed by their Creator: *'And when she saw that it was a tree desirable to make one wise...'* (Gen. 3:6). The clear implication in Satan's strategy here was that there was some special, esoteric knowledge which God was concealing from His human creation, the acquisition of which would enhance their lives. In fact, Satan's suggestion was that God was ... denying our first parents the possibility of having their eyes opened and being like Him (see Gen. 3:5). In other words, the fallen angel was suggesting that God was wrongfully making an exclusive claim to the attribute of divine wisdom which could, in reality, be acquired by anyone. The outworking of this strategy, in terms of subsequent religious corruption, has been centred on the fascination with esoteric teachings as found in occult-mystical belief systems and the mystery religions. In common with the majority of the world's religions, they hold to the idea that one can be initiated into a body of 'higher-wisdom-teachings' which will bring about supernatural change and even deification." [16]

This three-fold lie of Satan is manifested in the religious system of ancient Paganism and in the underground occult tradition that has existed since the birth of Christianity:

1. You can be like God.
2. You can achieve eternal life.
3. You will gain wisdom equal with God.

Some day soon this lie will be resurrected and promoted again on a grand scale with the appearance of the Antichrist. He will preach to the world that through his example and by accepting his teachings all of these things will be gained for humanity. In a sense the human family will be faced with the very same temptation that Eve faced in the Garden of Eden, with the Antichrist offering a spiritual form of the forbidden fruit. Satan's lie is an old lie and it has been closely connected with Paganism from the beginning. Historian Franz Cumont summarizes the message of salvation and eternal life as promoted through the cults of the Dying God during the time of the Roman Empire:

"This constant endeavor to secure an after-existence for one's self and relatives manifested itself in various ways, but it finally assumed a concrete form in the worship of Osiris. The fate of Osiris, the god who died and returned to life, became the prototype of the fate of every human being that observed the funeral rites. "As truly as Osiris lives," says an Egyptian text, "he shall also live; as truly as Osiris is not dead, shall he not die; as truly as Osiris is not annihilated, shall he not be annihilated."

If, then, the deceased had piously served Osiris-Serapis, he was assimilated to that god, and shared his immortality in the underworld, where the judge of the dead held forth. He lived not as a tenuous shade or as a subtle spirit, but in full possession of his body as well as of his soul. That was the Egyptian doctrine, and that certainly was also the doctrine of the Greco-Latin mysteries.

Through the initiation the mystic was born again, but to a superhuman life, and became the equal of the immortals. In his ecstasy he imagined that he was crossing the threshold of death and contemplating the gods of heaven and hell face to face. If he had accurately followed the prescriptions imposed upon him by Isis and Serapis through their priests, those gods prolonged his life after his decease beyond the duration assigned to it by destiny, and he participated eternally in their beatitude and offered them his homage in their realm." [17]

The promises are the same but the methods to receive the promises are different. The cult of paganism's Dying God promoted contact with the spirit world and offered hidden initiations to higher and higher levels, while holding out the promise of hidden knowledge that could be

applied by the initiate as the key to eternal life. On the other hand, Jesus taught that eternal life demands submission to the Creator, and acceptance of the death of Jesus Christ as the sacrifice for our sins. There are no secrets and the knowledge has never been hidden. From the very beginning Jesus told His followers to preach His message openly to the entire world. Eternal life is not a hidden mystery that we can discover, or something that we can achieve or earn, but is a gift of God given to those who are able to humble themselves and accept it. Jesus claimed to speak for God, and He gave a clear message concerning this gift of eternal life:

"No one can come to me unless the Father who sent me draws him, *and I will raise him up at the last day*. It is written in the Prophets: 'They will all be taught by God.' Everyone who listens to the Father and learns from him comes to me. No one has seen the Father except the one who is from God; only he has seen the Father. I tell you the truth, *he who believes has everlasting life*." (John 6:44-47)

"When a man believes in me, he does not believe in me only, but in the one who sent me. When he looks at me, he sees the one who sent me. I have come into the world as a light, so that no one who believes in me should stay in darkness. As for the person who hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it. There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day. For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it. I know that his command *leads to eternal life*." (John 10:44-50)

Furthermore, Jesus was very clear that the only path to eternal life was through Himself alone when He said (John 14:6),

"I am the way and the truth and the life. No one comes to the Father except through me."

Jesus claimed that He was the way, the truth, and the *life*, and that He was the only way through which to receive these blessings. He also predicted that the majority of humanity would *not* make the right decision to follow Him. In the text below the two possible destinations are given by Jesus as either **Destruction** or **Life**.

"Enter through the narrow gate. For wide is the gate and broad is the road that leads to ***destruction***, and many enter through it. But small is the gate and narrow the road that leads to ***life***, and only a few find it." (Matthew 7:13-14)

In Hebrew the name of *Jesus* (which is an English form of the Greek "Iesous") is *Yeshua*. In the Old Testament the English translation of *Yeshua* appears as *Joshua*, which is a named derived from the Hebrew root word *yasha*, which means "salvation." Yeshua is therefore a very fitting name for the Savior of the World.

In the book of Revelation the figure known as the Antichrist is predicted to rise up from "out of the Abyss." The Abyss is simply another name for Hell, known the Hebrews as *Sheol*. It is the place where the souls of *all* deceased humans were kept up until the sacrifice of Jesus, and then afterwards it became the place where only the souls of the unsaved have been kept. In Revelation 9 the Abyss is opened by a fallen angel (Lucifer) which allows the earth to be invaded by demonic forces. These forces are said to be led by another figure who is then introduced (Revelation 9:11):

"They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon."

Bible scholars have debated the identity of this figure over the years and the consensus is that Abaddon is either another name for Satan, or else he is one of Satan's chief fallen angels who rules over the Abyss. Other scholars have submitted the possibility, however, that Abaddon may be a name for the Antichrist himself, a conclusion made recently by author and Bible scholar Patrick Heron. Opponents of this view argue that Abaddon cannot be the Antichrist because he is described as an "angel." However, the Greek word for angel, which is *aggelos*, is a word that simply means "messenger" or "envoy," and is not a hard and fast term that must *always* refer to the angelic *B'nai Elohim*, or "sons of God" that make up God's heavenly host. The soul of the Antichrist is currently confined to the Abyss, yet his legacy endures as a *message* of deception for those who seek to gain eternal life by acquiring hidden knowledge or through their own efforts. In this way the Antichrist is most certainly an

"angel," and more specifically an "angel of the Abyss," because those who accept his message will end up in Hell.

If Abaddon is indeed a name for the Antichrist then it is a perfect fit because the Hebrew word *Abaddon* means "destruction." This is additional evidence that the true relationship between paganism's Dying God and Jesus Christ, is a relationship of *mirror opposites*. The meaning of the Hebrew name Yeshua derives from the word meaning "**salvation,**" whereas the meaning of the Hebrew name Abaddon means "**destruction.**" One Messiah will *save* His followers and lead them to eternal life, while the other will deceive his followers and lead them to *destruction*. The difference cannot be made more clear.

The idea of mirror opposites continues in the descriptions of these two figures within the book of Revelation. Near the beginning of the vision God identifies Himself by saying, *"I am the Alpha and the Omega, who is and who was and who is to come, the Almighty."* Near the end of the vision Jesus identifies Himself as God when He says, *"I am the Alpha and the Omega, the first and the last, the beginning and the end."* In this way Jesus Himself can also be viewed as the eternally existent one *"**who is, and who was, and who is to come.**"* On the other hand the Antichrist is identified in Revelation 17 as the one who *"**once was, now is not, and yet will come.**"*

Jesus lived on this earth and He died. After His death He was resurrected and taken up into Heaven. The Antichrist lived on this earth as Nimrod, and he died. After his death his soul was confined to the pit of Hell, and one day he will be resurrected. Both Messiahs, when all is said and done, will have experienced resurrection, and both will make a "Second Coming" to the earth. Jesus will return from Heaven, while the Antichrist will return from Hell.

The final destiny of each of these Messiahs can also be shown to be completely different. The second coming of the Antichrist will result in a short period of triumph during which he will rule over the entire world, yet his end will come and he will be destroyed and cast into the lake of fire. The Second Coming of Jesus Christ will result in His triumph and

victory over the Antichrist. Jesus will then rule over the entire world for eternity and continue to exist for eternity.

In terms of the purpose of their deaths there is another relationship between the two Messiahs along the lines of mirror opposites. The death of Nimrod, as has been explained, led to the division of the nations and the beginning of the Pagan Era during which the "gods" ruled over humanity as they wished. In this context the death of Nimrod can be viewed as *a human sacrifice that was offered on behalf of the "gods"* enabling their period of authority over humanity. Jesus Christ was the exact opposite. He was indeed a sacrifice, but His sacrifice was a divine sacrifice of *God offered on behalf of humanity.* He was the Son of God, and God incarnate in human flesh, whose death liberated humanity and provided eternal life, so that human beings could replace the fallen "sons of God" and become immortal members of the family of God.

In the book of Revelation, after John is brought into his visionary state, the Son of God appears before John which causes John to collapse at His feet like a dead man. Jesus then places His hand upon John and introduces Himself:

"Do not be afraid. I am the First and the Last. I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades." (Revelation 1:17-18)

Jesus Christ refers to Himself as "the First and the Last," which speaks of His connection with God the Father and His presence at the beginning and end of Creation. The Antichrist is also, in his own way, the first and the last. In Revelation 12 Satan is introduced as a dragon with seven heads, which we have identified as seven kings that have ruled throughout history on behalf of Satan. There are seven kings, but these kings make eight *appearances* on the world's stage. The Antichrist, as Nimrod, was the first to appear, and he will also be the last, when he is resurrected and allowed to rule as the eighth manifestation of Satan's seven kings:

"The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction." (Revelation 17:11)

The Two Messiahs in the Old Testament

The name "Nimrod" occurs in the Bible only four times. Twice it occurs in the Table of Nations in Genesis 10 where Nimrod is first introduced, and once it occurs in 1 Chronicles 1:10 within a chronology that is simply a restatement of Genesis 10. The fourth and final Biblical reference to Nimrod is offered by the Old Testament prophet Micah. Within this prophetic message we find references to the two end-times Messiahs, beginning with a prediction of the true Messiah:

"Marshal your troops, O city of troops, for a siege is laid against us. They will strike Israel's ruler on the cheek with a rod. But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times. Therefore Israel will be abandoned until the time when she who is in labor gives birth and the rest of his brothers return to join the Israelites. He will stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they will live securely, for then his greatness will reach to the ends of the earth. And he will be their peace." (Micah 5:1-5)

The prophet Micah lived in the eighth century BC after Israel had been divided into the northern kingdom of Israel and the southern kingdom of Judah. His message begins with a prediction against the northern kingdom, saying that Israel's ruler would be struck with a rod. This occurred in 722 BC when Assyria under Sargon II destroyed the kingdom of Israel and scattered its fabled ten tribes.

The message then shifts to a small town within the kingdom of Judah named Bethlehem, from whom Micah predicts the Messiah would be born. The Messiah's origins are *"from of old, from ancient times,"* while other versions read *"from the days of eternity."* This parallels the book of Revelation's description of the Messiah (21:13) as being *"the first and the last, the beginning and the end."* Micah continues by referring to Israel as *"she who is in labor"* which is a description of Israel also found in the book of Revelation:

"A great and wondrous sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her

head. She was pregnant and cried out in pain *as she was about to give birth*." (Revelation 12:1-2)

Micah's prediction of the Messiah begins with His birth in Bethlehem and ends by describing His reign over *"the ends of the earth"* that will finally bring peace to the nation of Israel. Micah then turns to a description of another figure that he refers to as "the Assyrian:"

"When the Assyrian invades our land and marches through our fortresses, we will raise against him **seven** shepherds, even **eight** leaders of men. They will rule the land of Assyria with the sword, the land of **Nimrod** with drawn sword. He [the Messiah of Bethlehem] will deliver us from the Assyrian when he invades our land and marches into our borders." (Micah 5:5-6)

This provocative passage contains a reference to *"seven shepherds, even eight leaders of men"* who are raised up to defend Israel from "the Assyrian" who is connected with "the land of Nimrod." The references to "seven" and "eight," combined with Micah's previous predictions of the *true* Messiah, make it reasonable to view the prediction about the "Assyrian" as a prediction of the *false* Messiah, the Beast of Revelation who *"belongs to the seven"* but appears as the *eighth*. The numerical connection may be dismissed by some as a "coincidence" but, given what we have learned, it seems more of a *confirmation* than a *coincidence*.

The possibility that Micah is offering a prophecy of the "Two Messiahs" is confirmed even more in verse 6, when the true Messiah is said to be the One who delivers Israel from the aggression of "the Assyrian." The Apostle Paul predicted the end of the Antichrist at the hands of the Messiah when he wrote (1 Thessalonians 2:8) that the Antichrist would be the one... *"whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming."* Revelation 19:20 also connects the destruction of the false Messiah with the appearance of the true Messiah.

According to the prophet Daniel (11:40-45) the forces of the Antichrist will one day invade and take over Israel from the north, which was the location of the ancient kingdom of Assyria. According to Genesis 10:11 Nimrod was the founder of the nation of Assyria when he built three

cities there. Following the death of Nimrod and the breakup of his empire the Assyrian people remembered Nimrod as the warrior-god Assur, which is a name David Rohl connects directly with the Egyptian god "Asar," whom the Greeks referred to as "Osiris." [Rohl]

Micah's prophecy of the "Two Messiahs" ends with additional apocalyptic references involving the purging of Israel's wickedness; a promise that Israel will *"be lifted up in triumph"* over her enemies; and a final warning that God will *"take vengeance in anger and wrath upon the nations that have not obeyed me."* His message is thoroughly apocalyptic and "the Assyrian" should be viewed as an apocalyptic figure as well.

The idea that Micah's prophecies of "the Assyrian" are related to the end-times career of the Antichrist is put forth by respected prophecy scholar and commentator Chuck Missler within his study ***"Antichrist—The Alternate Ending."*** A short summation of his view can be read in the article ***"The Return of Nimrod?"*** in which Missler refers to the Antichrist and asks *"Could it be that this final world dictator will be, in some sense, a return of Nimrod?"* Missler's study focuses more on *geographical origin* than on *identity*, but he deserves to be thanked for providing a good analysis and for making some very important points.

The Kabiric Mysteries

The theme of an "eighth" in connection with an original "seven" is closely connected with the Phoenician god Eshmun, mentioned above and in Part Three, who was a form of the Dying God worshiped by the Phoenicians of Sidon and Berytus (Beirut). Here is a quote from the fifth century AD neo-Platonist writer Damascius:

"Asclepius of Berytus, he says, is neither a Greek nor an Egyptian but a native Phoenician. For to Sadykos sons were born, who are explained as Dioscouri and Kabeiri. Then as the eighth child, Esmounos was born [to him]; and Esmounos is interpreted as Asclepius. He was of very good appearance, a young man of admirable looks, and therefore became, according to the myth, the darling of Astronoe, a Phoenician goddess, the mother of the gods. He used to go hunting in these valleys. It then

once happened that he discovered the goddess pursuing him. He fled, but when he saw that she continued to chase him and was just about to seize him, he cut off his own genitals with an axe. Greatly distressed at what had happened, she called Paian and rekindled [the life of] the young man by means of life-bringing heat and made him into a god. The Phoenicians call him Esmounos because of the warmth of life. Others, again, interpret Esmounos as "the eighth", explaining that he was the eighth child of Sadykos." [18]

The above quote from Damascius is reproduced in ***The Riddle of Resurrection*** by Tryggve N.D. Mettinger, who goes on to give an explanation of the important points:

"It is clear that this passage, late as it is, contains some information that receives striking confirmation from earlier sources relating to the Eshmun cult. Esmounos is said in our text to be a native Phoenician god, the eighth son of Sadykos, and born after the seven Kabeiri or Dioscouri. All this we recognize from Philo Byblius, who speaks of *"the seven sons of Sydyk, the Kabeiri, and the eighth son, their brother Asclepius."* Sydyk is obviously a Semitic word, from the root for "righteousness", *s-d-q*. The final part of our passage in Damascius gives two alternate Semitic etymologies for the name of the god Eshmun: either from the Northwest Semitic *>s*, "fire", or from Northwest Semitic *tmn*, "eight"... [19]

The center of the Kabiric Mysteries was the island of Samothrace located in the Northern Aegean Sea. The island's mountain is the highest throughout the Aegean Sea, and Homer wrote that the god Poseidon took a seat at its top to watch the Trojan War being fought to the southeast. By the fifth century BC the cult was firmly established and the primary sanctuary had become an important part of the religion in the region, especially for the wealthy and elite of Greek society. The following quote from a website that discusses Samothrace describes the cult's prestige:

"The sanctuary was used for the worship and performance of the mysteries in honor of the Great Gods, a religious event of great importance during Greek and Roman antiquity. The identity and nature of the gods worshipped on Samothrace, the so-called "Kabeiroi", still remains problematic." [20]

The author Guy Maclean Rogers, in his book ***Alexander—The Ambiguity of Greatness***, relates an interesting anecdote about Samothrace and its Mysteries:

"Alexander's father, Philip II of Macedon, had fallen in love with Olympias [Alexander's mother] when both were initiated into the mysteries of the Kabeiri (earth gods) on the island of Samothrace. Later on, Olympias was known to be devoted to ectastic Dionysian cults. During their ceremonies she entered into states of possession, and to the festival processions in honor of the god she introduced large, hand-tamed snakes that terrified the male spectators." [21]

The settlement of the island of Samothrace and its origin as an important sacred site in the pagan world is described by the first century BC historian Diodorus Siculus. According to Diodorus, the island was settled by Myrina, the Queen of the Amazons, and subsequently adopted by the "Mother of the Gods" and her sons the Kabeiri or "Corybantes." However, Diodorus strangely refuses to provide the name of the father of these seven sons:

"As for Myrina, the account continues, she visited the larger part of Libya, and passing over into Egypt she struck a treaty of friendship with Horus, the son of Isis, who was king of Egypt at that time, and then, after making war to the end upon the Arabians and slaying many of them, she subdued Syria... She also conquered in war the races in the region of the Taurus, peoples of outstanding courage, and descended through Greater Phrygia to the sea... then she won over the land lying along the coast and fixed the bounds of her campaign at the Caicus River. And selecting in the territory which she had won by arms sites well suited for the founding of cities, she built a considerable number of them and founded one which bore her own name ...

These, then are the cities she settled along the sea, but others, and a larger number, she planted in the regions stretching towards the interior. She seized also some of the islands, and Lesbos in particular, on which she founded the city of Mitylene, which was named after her sister who took part in the campaign. After that, while subduing some of the rest of the islands, she was caught in a storm, and after she had offered up prayers for her safety to the Mother of the Gods, she was carried to one of the uninhabited islands; this island, in obedience to a vision which she beheld in her dreams, she made sacred to this goddess, and set up altars there and offered magnificent sacrifices. She also gave it the name of Samothrace, which means, when translated into Greek, "sacred island," although some historians say that it was formerly called Samos and was then given the name of Samothrace by Thracians who at one time dwelt on it. However, after the Amazons had returned to the continent, the myth relates, *the Mother of the Gods, well pleased with the island, settled in it certain other people, and also her own sons, who are known by the name of Corybantes--who their father was is handed down in their rites as a matter not to be divulged; and she established the mysteries which are now celebrated on the island and ordained by law that the sacred area should enjoy the right of sanctuary.*" (***Bibliotheca Historia***, Book III, Chapter 55)

The cult of the Kabiric Mysteries was influential and secretive, yet its influence declined and many of its secrets have since been revealed. One of the best studies on this once-powerful institution can be found in ***A New Encyclopaedia of Freemasonry***, by Aurthur Edward Waite, who was himself a learned Kabbalist, a member of the Golden Dawn, and a high level Freemason:

"**Kabiric Rites**

There was a wide and varied world of initiation long prior to the modern schools, as there was a world before the Flood. It unfolds before us under many aspects and guises, but these seem to be concerned always with the symbolism of Mystical Death. In the Kabiric Rites of Samothrace we hear that the Candidate was brought into the presence of the gods and was there slain by the gods. It seems obviously a kind of mystery which the most enthusiastic disciple would have been disposed to avoid at that and any other period; but in the light of all that we know concerning Initiation at large we shall interpret the episode in a purely

symbolical manner and shall conclude that the recipient was passing through an experience of figurative death, after which there was a resurrection. Alternatively the Kabiric pantheon—if I may be permitted so to term it—had a myth of this kind in connection with one of their gods, in which case the Kabiric Rites, commemorating this event, **were identical with other Instituted Mysteries**, and notably those of Osiris, Ceres, Bacchus, Adonis and Rhea. Always, as Faber says, and as we have seen otherwise at length, "some ancient personage was first bewailed as being dead, or as having descended into hell," after which his or her "supposed revivification was celebrated with the most violent and frantic expressions of joy." We hear accordingly of a ceremonial observance which was called the Kabiric Death, celebrated precisely in the manner just indicated, that is to say, amidst darkness and sorrow, but afterwards in rejoicing and gladness. It was in commemoration of the mystical death and restoration of Kasmillos, the youngest of the Kabiric gods. I have failed to discover on what authority the Candidate for these Mysteries of Initiation is said to have taken the part of Kasmillos, suggesting that in the course of his experience he also was slain figuratively by the gods, that is by the officiating priests, and was thereafter restored to life. The assertion has been made, however, by more than one writer, and I remember indeed that "Kasmillos the Candidate" figures in one of the non-Masonic Rites which one meets with among modern inventions. ...

Pageant of the Rites.—As regards the ceremonial procedure, the scholiast on Homer reports that Candidates presented themselves crowned with olive-wreaths and wearing a purple girdle, that they passed in the dark of the night amidst woods and waterways—according to the scholiast on Apollonius—and so reached the Temple. The Rite which they witnessed was essentially phallic and its traditional history was the slaying of Kasmillos by his own brethren and fellow-gods, who fled—bearing his genitals in a cistern or basket. This is according to Herodotus—*Liber* II, c. 51—who says also that his body was carried into Asia on a shield and was buried at the foot of Mount Olympus. The circumstances of his restoration to life have not come down to us, and it may even be suppositious, an argument from the analogies furnished by the Mystery of Osiris, Iacchos and Adonis, though the force of the analogy is irresistable, and I have no doubt that those who mourned Kasmillos rejoiced afterwards with him. It is said by Herodotus that the

Recipients were instructed in various historical traditions belonging to the Pelasgian race, and there is a suggestion otherwise—but I know not on what authority—that the Rite ended with the enthronement of the Candidate. The Kabiric Mysteries passed from Samothrace to Lemnos, Crete, Phrygia and Rome. There is evidence of Strabo to show that they were still practiced in Samothrace at the beginning of the Christian era." [22]

The Kabiric Mysteries appear to be a cult that promoted the Pagan perspective of the Judeo-Christian expectation regarding Satan and his seven kings. The Kabeiri, as Philo of Byblos explains, are the seven sons of a figure simply named "Sydyk" (*righteous*) whose identity is otherwise unknown, and Asclepius (also known as Esmounos, Eshmun or Kadmillos) is viewed as *the eighth* who died and rose again, or rather *will rise again*.

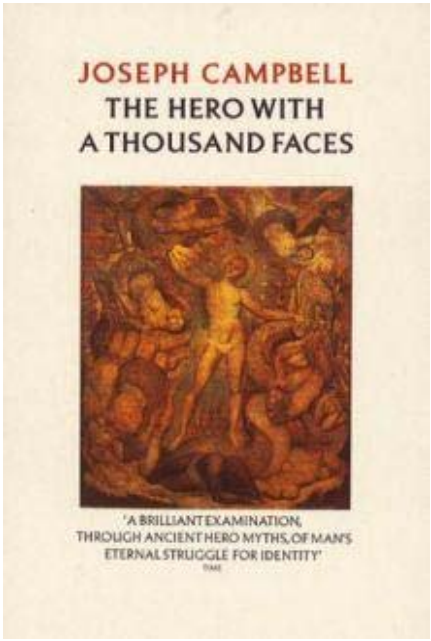
The name "Asclepius" comes from a Greek word that means "cut up," which is another connection with Osiris/Dionysus. The symbol for Asclepius was a staff entwined with a serpent, and a title for Asclepius was "serpent-bearer":

"This symbol has now become a symbol for physicians across the globe. However, one should be careful not to confuse the Staff of Asclepius, which features a single serpent, with the Caduceus of Mercury (Roman), or the Karykeion of Hermes. The Caduceus, which features two intertwined serpents (rather than the single serpent in Asclepius' wand), as well as a pair of wings, has long been a symbol of commerce. It is thought that the two were first confused in the seventh century A.D., when alchemists often used the caduceus to symbolize their association with magical or "hermetic" arts." [23]

Another connection between Asclepius, the eighth, who is associated with seven brothers, and Osiris, who can only be viewed as an earlier representation of this dying and rising god, can be found in the Hermetic literature that was written in Alexandrian Egypt, during the first few centuries AD. In a tract entitled *Asclepius* (III, 37), written in Latin, it is stated very plainly that the *"body"* of Asclepius is buried in a temple *"on the Libyan mountain near the shore of the crocodiles."* This reference to *Monte*

Libyco, as explained by Hermetic scholar Garth Fowden (see Part Six) is simply a reference to the Giza Plateau that rises next to the Nile, and we can assume that the temple referred to can only be the Giza Necropolis, which was known throughout antiquity as the Tomb of Osiris. With these connections in mind it becomes clear that the Hermetic "mountain" that allegedly holds the corpse of "Asclepius" is probably the Great Pyramid itself.

The Hero With A Thousand Faces



The story of a Dying God became known throughout the world long before God took human flesh in the form of Jesus of Nazareth. This is a fact that has always been known by the masters and initiates of the mystery traditions, but it is a fact that has been long ignored or repressed by Christian scholars. In the late 1800s the phenomenon was presented through a secular academic perspective by Sir James Frazer and his groundbreaking book ***The Golden Bough*** published in 1890. Then in 1949 Joseph Campbell published his famous analysis of the "monomyth," entitled ***The Hero With A Thousand Faces***. Campbell attempted to assimilate all of the ancient accounts of heroes and saviors into a basic template involving challenges, failures, death, rebirth, tragedy and finally triumph.

Many of Campbell's ideas can be viewed in hindsight as accurate, because at a certain level many of the hero-myths of antiquity can be traced back to one man: the Biblical Nimrod, as we have shown. However, the fault with Campbell lies in his insistent materialism and his unwillingness to appreciate the supernatural. Many of his critics have accused him of attempting to destroy religion, and it is well known that Campbell viewed the Bible as an unhistorical mythical fantasy, culminating in the New Testament which, according to Campbell, was simply another presentation of the same primordial mythical hero in the

life of Christ. On this Campbell was wrong and he took his analysis too far. Nimrod can be viewed as the historical basis of the "Hero With A Thousand Faces," but the true Christ has had only one face and one message from the moment that He began to prove His identity as the Messiah and Lord of all creation.

In the ancient world the Dying God took many different names and was remembered in his many different aspects. The Egyptians knew him as Osiris, a former great king who died and became the ruler of the Underworld. The Babylonians knew him as Marduk and the Canaanites knew him as Baal, both of whom rose to become leaders of the pantheon. The Phoenicians of Tyre knew him as Melqart the hero; those of Byblos knew him as Adonis the lover; and those of Sidon knew him as Eshmun the healer; yet all of them were simply separate representations of Nimrod the original historical figure.

When it comes to the Greeks, who had their own unique pantheon but then assimilated all of the foreign gods all over again, the picture becomes even more convoluted. On a certain level Zeus, who was equated with Baal and Marduk, can be viewed as a representation of Nimrod/Osiris. The Greeks also knew Osiris as Dionysos, and then they assimilated the separate representations of the Phoenician Dying Gods individually: thus Eshmun became Asclepius the great healer, Melqart became Herakles the heroic demi-god, while Adonis retained his name and his representation as a beautiful but ill-fated lover. The wisdom aspect of Nimrod/Osiris as a great teacher and theologian became represented in Hermes, who was also equated with the Egyptian god Thoth. The figure of Hermes became a very important figure as paganism declined and today Hermetic teachings are making a major resurgence.

The Hermetic Tradition

After Christianity became dominant in Egypt the cult of Hermes became an important underground transmitter of pagan traditions, and the alleged writings of Hermes Trismegistus, the *Hermetica*, became highly treasured in occult circles. During this time the Giza Necropolis became

increasingly referred to as the Tomb of Hermes, replacing the classical designation of the monument as the Tomb of Osiris.

The Hermetic teachings were eventually repressed by the Roman Church, along with the "Luciferian Christian" teachings of the Gnostics, until they reappeared in the West near the end of the life of Cosimo de Medici (1389-1464) the ruler of the Republic of Florence. In fact, as Frances Yates explains, Cosimo had access to the works of Plato and of "Hermes," but he chose to have the Hermetic works translated first so that he could read them before he died.

The appearance of the neo-pagan mystical Hermetic writings, as well as the increasing popularity of the Kabbalah as a reputed form of "Christian magic," led to the re-emergence of occult beliefs and practices during the Renaissance. Magicians such as Giordano Bruno, Cornelius Agrippa, Albertus Magnus, Tommaso Campanella, Paracelsus, Nostradamus, and many others lived and worked in an underground occult network, often on the run from a Church that was rarely hesitant to burn heretics at the stake. This network became closely associated with the Rosicrucians, which appeared in the early 1600s, as well as with the Freemasons, that became public as an esoteric order in Britain in the early 1700s. Britain was also a haven for legendary occult figures like John Dee and Francis Bacon, the former being the inspiration for magical orders such as the Golden Dawn and the OTO, and the latter viewed as a father-figure of Rosicrucians and Freemasons.

The origins of the Freemasons can be traced back to the Knights Templar who, as scholars have shown, held to Gnostic beliefs associated with the Cathars, a sect brutally suppressed by the Church in a series of genocidal Crusades in the thirteenth century. The Gnostics, it must be remembered, practiced a strange form of Luciferian Christianity, in which the God of the Old Testament was reviled as evil and Jesus Christ was viewed as a manifestation of the serpent of wisdom from the Garden of Eden. The

Gnostics viewed the heroes of the Old Testament as wicked, and in turn they glorified the enemies of God in the Old Testament as heroes. From this perspective the first human hero after the Fall was Cain, and the first hero after the Flood was Nimrod. This Gnostic perspective can be seen very clearly in one of the earliest Masonic manuscripts known as the Dowland MS. It dates to approximately 1500 and it tells the story of the beginning of Freemasonry as an institution allegedly dedicated to truth and brotherhood among men. Here is an excerpt from this venerable manuscript:

"How that these worthy Sciences were first begunne, I shall you tell. Before Noye's flood, there was a man called Lameche, as it is written in the Byble in the iiijth [4th] chapter of Genesis; and this Lameche had two wives, and the one height Ada, and that other height Sella; by his first wife Ada he gott two sons, and that one Jabell and thother Tuball, and by that other wife Sella he got a son [Tubal-Cain] and a daughter... And this elder son Jabell found the science of Geometrie... And his brother Tuball found the science of music... And the third brother, Tuball Cain, found smithcraft of gold, silver, copper, iron and steele; and the daughter found the craft of Weavinge. And these children knew well that God would take vengeance for synn, either by fire or by water; wherefore they writt their science that they had found in two pillars of stone, that they might be found after Noye's flood...

Our intent is to tell you trulie how and in what manner these stones were found that these sciences were written in. The great Hermarynes, that was Cuby's [Cush's?] son, the which Cub was Sem's son [sic], that was Noy's son. This Hermarynes afterwards was called Harmes [Hermes], the father of wise men; he found one of the two pillars of stone, and found the science written there, and he taught it to other men. And at the making of the Tower of Babylon there was Masonrye first made much of. And the Kinge of Babylon that height Nemrothe, was a mason himself; and he loved well the science, and it is said with masters of histories. And when the City of Nyneve and other cities of the East should be made, Nemrothe, the King of Babylon, sent thither three score Masons at the rogation of the King of Nyneve, his cosen. And when he sent them forth, he gave them a charge on this manner. That they should be true each of them to other, and that they should love truly together, and that they should serve their lord truly for their pay; soe that the

master may have worshipp and all that long to him. And other moe charges he gave them. And this was the first time that ever Masons had any charge of his science." [24]

The Gnostic influence on this early Masonic manuscript is apparent in its glorification of the descendents of Cain who, according to the book of Enoch and other extra-Biblical Hebrew accounts, were influenced directly by the fallen angels. The appearance of Hermes as a historical figure is noteworthy, along with his positive portrayal, as well as the designation of Nimrod as one of the first Masons. The tale also implies that the God of the Bible is evil by presenting "knowledge" and "science" as something that had to be protected from God and as something that was resurrected by Hermes, an unbiblical pagan figure, and then used by Nimrod, the king who rebelled against God. The Masonic understanding of Hermes must be understood because he appears as a major figure in the messages that came from a modern Gnostic and high-level Freemason who we will examine next.

Edgar Cayce and the Second Coming

Edgar Cayce (1877-1945), the man known euphemistically as "The Sleeping Prophet," began his career as a door-to-door insurance salesman working for his father. The company they worked for was the Fraternal Insurance Company whose employees were all Freemasons and whose services were aimed at Freemasons. Throughout his life Cayce was intimately involved in Masonic circles and his career as a psychic was promoted by fellow Masons. In turn, the channeled messages received through Cayce promoted the Gnostic neo-pagan spirituality that exists at the heart of Freemasonry.

Edgar Cayce's career as a psychic began as a result of Cayce being hypnotized as a means to bring back his voice, which he had lost shortly after going into business with his father. While in a trance Cayce successfully diagnosed himself, and then later he was persuaded to give similar readings for other people. In 1910 the popularity of Cayce increased to the point that

the *New York Times* published a front-page story (photo right) about his abilities. In 1918 Cayce was even invited to the White House to give a reading for President Woodrow Wilson, a fellow Mason. In 1925 Cayce relocated to Virginia Beach, Virginia, where he produced the majority of his "readings" that have become so popular in New Age and alternative circles.

Throughout his life Edgar Cayce claimed to be a devoted Christian, yet many of the trance-channeled messages that he received from the spirit world promoted a theology that contradicted the Bible. Cayce was taught astrology and reincarnation, and the messages even stated that Jesus Christ had gone through a number of incarnations as figures including Adam, Enoch, Melchizidek, Joseph and others, prior to his birth in Bethlehem. Cayce was also taught that mankind could evolve into god-hood (self-deification) after achieving "Christ Consciousness" over numerous lifetimes, he was taught that death was temporary and an illusion, and he was taught that hidden knowledge could be applied to aid in mankind's spiritual quest. To put it bluntly, Cayce's source promoted the three primary Satanic lies that underpin Gnosticism, Paganism and almost all occult belief systems.

Edgar Cayce's spiritual source also presented a view of human history that seemed to confirm the Hermetic writings that were the backbone of Freemasonry and Rosicrucianism. Some of his messages confirmed the existence of a hidden "Great White Brotherhood" of spiritual masters that guided civilization as taught by Helena Blavatsky and Alice Bailey of the Theosophical Society, and many more appeared to parallel the teachings of Harvey Spencer Lewis who founded the American Rosicrucian order, AMORC, in 1915.

According to the messages given through Edgar Cayce the most important time in human history, other than perhaps the time of Jesus Christ, was a period in ancient Egypt, dated to around 10,500 BC shortly after the alleged destruction of Atlantis. The whole story, as pieced together from a number of different readings given over several decades, appears to revolve around an ancient Egyptian High Priest by the name of Ra-Ta, who just happened to be a previous incarnation of Edgar Cayce himself. In reading this story as summarized by Cayce's son Hugh Lynn

Cayce [25], it becomes clear that the story of Ra-Ta is simply a thinly-veiled presentation of the myth of Osiris that includes parallels with the life of Jesus Christ. Hugh Lynn Cayce introduces Ra-Ta:

"There were many people, even nations, that were influenced by the material activities of Ra-Ta. He came into the land of Egypt for a purpose, and was a man of unusual abilities as well as appearance and manners of conduct."

H.L. Cayce explains that prior to his birth the soul of Ra-Ta chose to be born into a tribe that later conquered Egypt. Ra-Ta was allegedly *"the first pure white man on the earth"* and he was born of a virgin and *"not begotten of man."* In his early years Ra-Ta did not fit in with society and was *"rejected by those who ordinarily would have been his companions."* However, Ra-Ta was able to rise above this prejudice and prove himself, and he eventually rose to a leadership position under the king, helping to lead the conquest of Egypt.

As the new dynasty became established Ra-Ta became the king's most trusted prophet and seer. Afterwards, *"there began a period that may well be called a division of interests of the people."* Ra-Ta worked with the king, and then with the king's son after the old king passed. Political, economic and religious matters then consumed Ra-Ta as he worked for the new king as the primary voice of the various councils that were set up. There is also a strange reference to the *"divisions of the ... spiritual relationships"* during this time:

"With these, preparations began for the temple where there was to be the various forms of worship, as related to the divisions of the penal or moral relationships of the people, and what would be termed today the religious or spiritual relationships."

In another reading Cayce's source explains that *"The separating of the peoples in their castes was only the beginning then of group understandings, and the first ruler of groups set self in that place in the Upper Nile, near what is now known as the Valley of the Tombs."* (Reading 195-41) [26]

Eventually Ra-Ta became famous throughout the world for his wisdom, for his technical and economic innovations, and for his skill in managing Egypt, and his opinions became highly sought after:

"From time to time it was necessary for Ra-Ta to visit these other lands, and during his absence there arose more and more a dissension among the people, some claiming that Ra-Ta was leaving much to subordinates. Especially some of the native councilors found such fault with Ra-Ta, and a few others who had allowed avarice to arise in their own makeup. This brought questioning more and more."

At this time Ra-Ta also became embroiled in a bizarre sexual affair with his own daughter, Isris, who was coveted by the king himself. She was Ra-Ta's companion in performing the temple rituals and eventually it was decreed that Isris would become his wife, through whom there might be brought a "perfect body," meaning a higher-evolved human being, which was an expectation realized in their son Iso. However, shortly after this the backlash against Ra-Ta culminated in a public trial and Ra-Ta, Isris, Iso, and other members of their inner circle, including "Hermes," were banished from Egypt to the land of Nubia to the south. After nine years of chaos, hardship, tumult and warfare, the people of Egypt finally realized their mistake and they begged Ra-Ta to return. To this Ra-Ta agreed, but only if certain conditions were met:

"...and that not until there had been definite arrangements made that the priest Ra-Ta would return, and that all would be submissive to his mandates. Ra-Ta became, then, a dictator - or a monarch in his own right."

When Ra-Ta returned he found that the years had taken their toll on his body. He was old, weak, stressed-out, and lacking in energy. Ra-Ta returned to the "Temple Beautiful" and withdrew himself from the world for a period of time, which allowed for his body to heal and rejuvenate. When he emerged from this period of "regeneration" Egypt began a new phase in its history:

"Then began what may be truly termed the first national or nation spirit of a peoples. Rather than the divisions causing a dispersing of ideal or a dividing up of interests, they seemed to centralize the interests; for these

divisions were being guided by a ruler or king whose authority was not questioned any more. Neither were the advisings of the priest Ra-Ta questioned, and he was acting in the capacity of preparing for this very spirit to manifest in the way of the national emblems, the national ideas, that stood for the varied activities of not only individuals or groups, but for the general masses. Hence there began the first preparation for what has been called **The Great Pyramid**, which was to present that which had been gained by these people through the activities of Ra-Ta, who was now known as Ra. This work was aided much by Hermes, who had returned with Ra from the mount to which he had been banished. Isris, who had been condemned with Ra-Ta in banishment, was now raised to the position of queen without question, or the advisor to all her own people...

Hence, under the authority of Ra, and Hermes acting as guide - or the actual construction architect, with Ra giving the directions, work began in earnest on the pyramid. Isris, whose name had now been changed to **Isis**, became the advisor for the laying in of those things that would present to the people the advancement of that portion of man called woman, as to her position in the activities of the human race."

This final great work of Ra-Ta was the building of the Great Pyramid, laid out *"according to that which had been worked out by Ra-Ta in the mount, as related to the position of the stars about which this particular solar system circles in its activity..."* It was to be a prophetic model of human events as well, which was a well-known belief in Cayce's day promoted by authors such as Piazzi Smith and David Davidson:

"As the changes came about in the earth, the rise and fall of nations were to be depicted in this same temple, that was to act as an interpreter for that which had been, that which is, and that which is to be..."

Finally, with the completion of the Great Pyramid the life's mission of Ra-Ta was accomplished and the end of his earthly incarnation was described:

"Then there came the period when all the pyramid or memorial was complete. Ra, having finished his work, ascended into the mount - and was borne away."

The purpose of the Great Pyramid is explained in a separate reading:

"In the building of the pyramid, and that which is now called the Mystery of Mysteries, this was intended to be a MEMORIAL - as would be termed today - to that counsellor who ruled or governed, or who acted in the capacity of the director in the MATERIAL things in the land. With the return of the priest [Ra] (as it had been stopped), this was later - by Isis, the queen, or the daughter of Ra - turned so as to present to those peoples in that land the relationships of man and animal or carnal world with those changes that fade or fall away in their various effect." [5748-6]

The story of Ra-Ta does not end with the completion of the Great Pyramid and his "ascension" into heaven. The spirits behind the messages given by Edgar Cayce were not interested only in the past, they also had a definite agenda for the future. According to these spirits Ra-Ta would appear again on the earth and he would help to lead humanity into the New Age of Aquarius. In the following excerpt the prophetic qualities of the Great Pyramid are promoted, and then there is a reference to the *"return of the Great Initiate"* that will take place when there is *"a change in the earth's position"*:

"Then with Hermes and Ra... there began the building of that now called Gizeh, with which those prophecies that had been in the Temple of Records and the Temple Beautiful were builded, in the building of this that was to be the hall of the initiates of that sometimes referred to as the White Brotherhood. This then, receives all the records from the beginnings of that given by the priest, Arart, Araaraart and Ra, to that period when there is to be the change in the earth's position and *the return of the Great Initiate to that and other lands* for the folding up of those prophecies that are depicted there. All changes that came in the religious thought in the world are shown there, in the variations in which the passage through same is reached, from the base to the top - or to the open tomb AND the top. These are signified by both the layer and the color in what direction the turn is made." [5748-5]

Other readings explain that the "return of the Great Initiate" is associated with the Second Coming of Jesus Christ. However, the relationship between Christ and Ra-Ta remains unclear. On one hand Ra-Ta, a

previous incarnation of Cayce, is clearly portrayed as the "Great Initiate" who is expected to return, but then Jesus is also described as the "Great Initiate." Strangely, Christ is also associated with an undiscovered tomb and/or pyramid that allegedly contains records of His teachings:

> "(Q) In which pyramids are the records of the Christ?
> (A) That yet to be uncovered.
> (Q) Are there any written records which have not been found of the teachings?
> (A) More, rather, of those of the close associates, and those records that are yet to be found of the preparation of the man, of the Christ, in those of the tomb, or those yet to be uncovered in the pyramid.
> (Q) He said He would come again. What about His second coming?
> (A) The time no one knows. Even as He gave, not even the Son Himself. ONLY the Father. Not until His enemies - and the earth - are wholly in subjection to His will, His powers.
> (Q) Are we entering the period of preparation for His coming?
> (A) Entering the test period, rather." [5749-2]

In the quote above Cayce's source echoes the Bible in saying that no one will know the time of the return of the Messiah, yet in many other readings this return is closely associated with the year 1998. Scholars have since concluded that Cayce's source was merely predicting that a chamber, the so-called "Hall of Records," would be found underneath the Sphinx in 1998. Evidence exists that just such a chamber was found in 1998, although its discovery has not been officially confirmed. Below are a few prophecies of the allegedly momentous year of 1998:

"In 1998 we may find a great deal of the activities as have been wrought by the gradual changes that are coming about...

> (Question) Can a date be given to indicate the beginning of the Aquarian Age?
> (Answer) This has already been indicated as the period when it should pass, but that is when it begins to affect. It laps from one to another, as is the natural sources, as he holds to that which has been, which is. As has been indicated, we will begin to understand fully in '98.

(Q) Are there any thoughts along these lines, beyond these, that can be given at this time?
(A) Holy, holy is His name!" [end of reading 1602-3]

"In this same pyramid did the Great Initiate, the Master, take those last of the Brotherhood degrees with John, the forerunner of Him, at that place... and again is there seen that this occurs in the entrance of the Messiah in this period - 1998." [5748-5]

The quotes above seem to refer to Jesus as the Great Initiate, yet another reading also clearly predicts the return of Ra-Ta, a portion of which goes on to describe him as the "**Liberator of the World**" :

"Is it not fitting, then, that these must return? As this priest [Ra-Ta] may develop himself to be in that position, to be in the capacity of a LIBERATOR of the world in its relationships to individuals in those periods to come; for he must enter again at that period, or in 1998." [294-151]

The relationship between Ra-Ta and Jesus is enigmatic, and Cayce's secretary, Gladys Davis, turned to an encyclopedia of occult themes and symbols written by Manly P. Hall to try to make sense of it. In her notes she explains that according to Hall, the figure Hermes is the same as the Biblical Enoch who ascended into heaven in Genesis 5:24. Enoch is named in Cayce's readings as one of the incarnations of Jesus, and so Davis concludes that Jesus appeared as Hermes during the time of Ra-Ta, circa 10,500 BC, to help in the building of the Great Pyramid.

Apparently both Jesus and Ra-Ta are predicted to return to help guide mankind into the Age of Aquarius, which corresponds with the channeled messages of Alice Bailey and Benjamin Creme that predict that the "Master Jesus" will appear alongside the revealed "Maitreya" to help usher in the New Age. According to Creme this "Master Jesus" will be based in Rome and his task will be to correct the "false teachings" that have crept into Catholicism and Christianity over the past 2000 years. It may be entirely coincidental, but it should be noted that the ancient Egyptian holy city of Heliopolis, the spiritual capital of the ancient cults of Ra and Osiris, is presently located underneath a suburb of Cairo that is known today as El-Matariya. [27]

"The Dying God Shall Rise Again!"

It is interesting that Gladys Davis, the long-time secretary of Edgar Cayce who recorded most of his trance-channeled sessions, would refer to the work of Manly P. Hall as an authority on spiritual and esoteric issues. The relationship between Edgar Cayce and Manly P. Hall (right) remains unknown, but their lives have very much in common. Both looked with interest to ancient Egypt, both endorsed Gnosticism and other occult traditions and beliefs, and both looked to the return of a "Great Initiate" who is often confused with Jesus Christ. Furthermore, while the legacy of Cayce was solidified with the creation of his **Association of Research and Enlightenment** (ARE) on the east coast in Virginia City in 1931, Hall's was confirmed by the creation of his institution on the west coast in Los Angeles in 1934. Below is a brief biography of Hall excerpted from www.wikipedia.com:

"**Manly Palmer Hall** (March 18, 1901 - August 29, 1990) was a prolific American author and mystic. He is perhaps most famous for his work *The Secret Teaching of All Ages: An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy*, which he published at the age of twenty five; the first line of which is, "Philosophy is the science of estimating values."

He has been widely recognized as a leading scholar in the fields of religion, mythology, mysticism, and the occult.

Carl Jung, when writing Psychology and Alchemy, borrowed material from Hall's private collection.

In 1934 Manly P. Hall founded the **Philosophical Research Society** in Los Angeles, California, dedicating it to an idealistic approach to the solution of human problems. The PRS claims to be non-sectarian and entirely free from educational, political, or ecclesiastical control, the Society's programs stress the need for the integration of philosophy, religion, and science into one system of instruction. The PRS Library, a public facility devoted to source materials in obscure fields, has many rare and scarce items now impossible to obtain elsewhere.

In his long career, spanning more than seventy years of dynamic public activity, Mr. Hall delivered over 7,500 lectures in the United States and abroad, authored over 150 books and essays, and wrote countless magazine articles." [28]

Manly P. Hall was a very ambitious young occultist and, as the biography explains, his magnum opus *The Secret Teachings of All Ages*, was published when Hall was only twenty-five years old, in 1928. The first print run of this massive volume included only 500 expensive and "lavishly-illustrated" volumes that were quickly sold-out, and the book remained a collector's item largely unknown to the "uninitiated." It was only in 2003, seventy-five years after the initial print run, that *Secret Teachings* became available as a mass market paperback to the general public.

Before we turn to relevant excerpts of *Secret Teachings* we will first examine some of Hall's beliefs concerning Freemasonry, its ancient connection with Nimrod/Osiris, and its central ritual involving the death of Hiram Abiff. Here again (from *Part Six*) is what he writes concerning the connection between the Masonic legend of Hiram Abiff and the Egyptian god Osiris in a paper entitled
"Rosicrucian and Masonic Origins":

"Preston, Gould, Mackey, Oliver, and Pike—in fact, nearly every great historian of Freemasonry-have all admitted the possibility of the modern society being connected, indirectly at least, with the ancient Mysteries, and their descriptions of the modern society are prefaced by excerpts from ancient writings descriptive of primitive ceremonials. These eminent Masonic scholars ***have all recognized in the legend of Hiram Abiff an adaptation of the Osiris myth***; nor do they deny that the major part of the symbolism of the craft is derived from the pagan institutions of antiquity when the gods were venerated in secret places with strange figures and appropriate rituals."

Manly P. Hall achieved the honorary level of 33° within the Scottish Rite of Freemasonry and he was certainly a high-level initiate of many other occult societies. In the early 1920s, before he began his six years of research for *Secret Teachings*, Hall published a small book entitled *The*

Lost Keys of Freemasonry, also known as *The Secret of Hiram Abiff*. In this book Hall presents the legendary tale of the master builder that King Solomon contracted from the King of Tyre to help build the Temple of God in Jerusalem. This myth is the foundation of the most important initiation in the lower levels of Freemasonry—the "raising" of the initiate to the third degree of Master Mason—which is also explained as the raising of the initiate "from darkness into light" (Illumination!). In the Masonic ritual the initiate plays the part of Hiram Abiff as he is slain by three "ruffians." Afterwards the initiate is regarded as deceased for a period of time prior to his joyous "resurrection" that culminates the ritual. We will now examine Hall's presentation of this legend [29], beginning with Hiram's death at the hands of the "ruffians" :

"Turning upon their maker and striking him with his own tools given him by God out of heaven, they left their Grand Master dying in the midst of his labors, broken and crushed by the threefold powers of cosmic night. As he lay bleeding at the feet of his handiwork the martyred Builder raised his eyes to the seething clouds, and his face was sweet with divine love and cosmic understanding as he prayed unto the Master who had sent him forth: "O Master of Workmen, Great Architect of the universe, my labors are not finished. Why must they always remain undone? I have not completed the thing for which Thou hast sent me unto being, for my very creations have turned against me and the tools Thou gavest me have destroyed me... In Thy name, Father, I have labored and in Thy cause I die, a faithful builder."

The Master fell back, his upturned face sweet in the last repose of death, and the light rays no longer pouring from him. The gray clouds gathered closer as though to form a winding sheet around the body of their murdered Master. Suddenly the heavens opened again and a shaft of light bathed the form of Hiram in a glory celestial. Again the Voice spoke from the heavens where the Great King sat upon the clouds of creation: "**He is not dead; he is asleep. Who will awaken him?** His labors are not done, and in death he guards the sacred relics more closely than ever, for the Word and the tracing board are his - I have given them to him. But **he must remain asleep until these three who have slain him shall bring him back to life**, for every wrong must be righted, and the slayers of my house, the destroyers of my temple, must labor in the place of their Builder **until they raise their Master from the dead**." The three

murderers fell on their knees and raised their hands to heaven as though to ward off the light which had disclosed their crime: "O God, great is our sin, for we have slain our Grand Master, Hiram Abiff! Just is Thy punishment and as we have slain him **we now dedicate our lives to his resurrection**. The first was our human weakness, the second our sacred duty."

After this passage the three workmen who have slain their Master agree to their task and are given further instructions on how to find his hidden body. The following passage summarizes their task and then mentions the unfinished Temple that must be completed after Hiram is resurrected:

"This eternal quest is yours until ye have found your Builder, until the cup giveth up its secret, until the grave giveth up its ghosts. No more shall I speak **until ye have found and raised my beloved Son**, and have listened to the words of my Messenger and with Him as your guide **have finished the temple which I shall then inhabit**. Amen."

If Hiram is indeed a portrayal of Osiris, and if Osiris is in fact a mythical representation of Nimrod, then historically the "unfinished Temple" refers to the Tower of Babel, that great memorial erected in honor of the Sumerian god Enki, whom we have identified as Satan (see *Part Six*).

On the other hand, if we view the completion of the "Temple of God" from an apocalyptic viewpoint we find that this future Temple is in fact an allusion to the rebuilding of Solomon's Temple, just as the ritual implies, which is predicted by prophets from the Old and New Testaments, and which the Apostle Paul predicts will be briefly inhabited by the Antichrist:

"Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come. Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction. **He will oppose and will exalt himself over everything that**

is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God." (2 Thessalonians 2:1-4)

The rebuilding of Solomon's Temple has been identified by numerous sources over the years as one of the primary goals of Freemasonry, and the writings of Manly P. Hall certainly support this accusation. [30]

In *The Lost Keys of Freemasonry* Hall examines the legend of Hiram Abiff on a symbolic level, and he explains that human beings, or more specifically those who are members of the Masonic Fraternity, are in fact the "three ruffians" who must labor to perfect their characters and work for the brotherhood of man that will allow for the inevitable resurrection of "Hiram Abiff," otherwise known as Osiris:

"You are the temple builders of the future. With your hands must be raised the domes and spires of a coming civilization. Upon the foundation you have laid, tomorrow shall build a far more noble edifice. Builders of the temple of character wherein should dwell an enlightened spirit; truers of the rock of relationship; molders of those vessels created to contain the oil of life: up, and to the task appointed! Never before in the history of men have you had the opportunity that now confronts you. The world waits - waits for **the illuminated one** who shall come from between the pillars of the portico. Humility, hoodwinked and bound, seeks entrance to the temple of wisdom. Fling wide the gate, and let the worthy enter. Fling wide the gate, and let the light that is the life of men shine forth. Hasten to complete the dwelling of the Lord, that the Spirit of God may come and dwell among His people, sanctified and ordained according to His law."

Hall's *Lost Keys* gives a glimpse of the symbolism behind Freemasonry, but in his book *The Secret Teachings of All Ages* Hall explains very clearly what some of these symbols mean on a literal level, and on a level that will eventually affect all mankind. We will pick up his analysis in chapter seven "The Initiation of the Pyramid" in the section dealing with "The Pyramid Mysteries" [31]:

"...the Great Pyramid ... represented the inner sanctuary of pre-Egyptian wisdom. By the Egyptians the Great Pyramid was associated with Hermes, the god of wisdom and letters and the Divine Illuminator

worshiped through the planet Mercury. Relating Hermes to the Pyramid emphasizes anew the fact that it was in reality the supreme temple of the Invisible and Supreme Deity. The Great Pyramid was not a lighthouse, an observatory, or a tomb, but the first temple of the Mysteries, the first structure erected as a repository for those secret truths which are the certain foundations of all arts and sciences. It was the perfect emblem of the *microcosm* and the *macrocosm* and, according to the secret teachings, the tomb of Osiris, the black god of the Nile. Osiris represented a certain manifestation of solar energy, and therefore his house or tomb is emblematic of the universe within which he is entombed and upon the cross of which he is crucified."

In this passage Hall connects Hermes with the Great Pyramid, which the medieval Arab sages referred to as the "Tomb of Hermes."[32] The connection between Hermes and Osiris, as previously mentioned, runs deep. In the next chapter entitled "Isis, the Virgin of the World," Hall writes that *"Plutarch affirms that many ancient authors believed this goddess to be the daughter of Hermes."* Cayce's messages claimed that Isis was the *daughter* and wife of "Ra-Ta," while the usual myth of Osiris makes Isis to be his *sister* and wife. Regarding the Great Pyramid in the quote above, Hall contradicts himself by first saying that it is not a tomb and then immediately explaining that *"according to the secret teachings"* it was the *"tomb of Osiris."* Hall then continues:

"Through the mystic passageways and chambers of the Great Pyramid passed the illumined of antiquity. They entered its portals as *men*; they came forth as *gods*. It was the place of the "second birth," the "womb of the Mysteries," and wisdom dwelt in it as God dwells in the heart of men...

The technique of the Mysteries was unfolded by the Sage Illuminator, the Master of the Secret House. The power to know his guardian spirit was revealed to the new initiate; the method of disentangling his material body from his divine vehicle was explained; and to consummate the *magnum opus*, there was revealed the Divine Name—the secret and unutterable designation of the Supreme Deity, by the very knowledge of which man and his God are made consciously one. With the giving of the Name, the new initiate became himself a *pyramid*,

within the chambers of whose soul numberless other human beings might also receive spiritual enlightenment."

The entire passage above is filled with occult references. The possibility that human beings can become gods by taking a secret "initiation" is another form of the original Satanic lie, and author Phillip D. Collins gives an analysis of this aspect of occult dogma in his excellent short article *Luciferianism: The Religion of Apotheosis.*

Hall refers to another occult practice when he mentions the conferring of the *"power to know his guardian spirit."* This statement reveals Hall as a practicing magician because it refers to an occult procedure based on *The Book of the Sacred Magic of Abramelin the Mage*. This legendary text was supposedly composed by a Hebrew Kabbalist in the fifteenth century and it related information provided by an Egyptian mage named Abramelin. The text is essentially a *grimoire* that explains the procedures necessary for a magician to conjure and communicate with his or her "Holy Guardian Angel" as a means to gain further spiritual insight and instruction. This procedure became an important part of the Golden Dawn system, and later Aleister Crowley endorsed it as a necessary component of the OTO. Contrary to the occult belief that "angels" can be a source of spiritual wisdom, both the Old and New Testaments categorically forbid communication with the spirit world and characterize such contact as avenues through which the fallen angels can deceitfully portray themselves as "angels of light."

Hall's references to the "Divine Name" show Hall's Kabbalistic inclinations because, as Part Six explained, the 72-letter *Shem ha-Mephorash*, known as the Divine Name of YHWH, is the primary basis for Kabbalists to contact the seventy or seventy-two Kosmokrator angels that rule over the nations of the world. Regarding the number "seventy" Hall writes that *"wherever this round number is used by the Hebrews it really means seventy-two."*[33] Hall's commentary on the Great Pyramid continues:

"In the King's Chamber was enacted the drama of the "second death." Here the candidate, after being crucified upon the cross of the solstices and the equinoxes, was buried in the great coffer... While his body lay in

the coffer, the soul of the neophyte soared as a human-headed hawk through the celestial realms, there to discover first hand the eternity of Life, Light, and Truth, as well as the illusion of Death, Darkness, and Sin. Thus in one sense the Great Pyramid may be likened to a gate through which the ancient priests permitted a few to pass toward the attainment of individual completion."

Again we find that occult doctrines are reinforced with promises of personal metaphysical *experience*. Both combine to promote the Luciferian lie that death and sin are *illusions* that inhibit spiritual growth. Hall continues:

"Though the modern world may know a million secrets, the ancient world knew one—and that one was greater than the million; for the *million* secrets breed death, disaster, sorrow, selfishness, lust, and avarice, but the *one* secret confers life, light, and truth. The time will come when the secret wisdom shall again be the dominating religious and philosophical urge of the world. The day is at hand when the doom of dogma shall be sounded. The great theological Tower of Babel, with its confusion of tongues, was built of bricks of mud and the mortar of slime. Out of the cold ashes of lifeless creeds, however, shall rise *phoenixlike* the ancient Mysteries. No other institution has so completely satisfied the religious aspirations of humanity..."

The reference to the Tower of Babel is certainly interesting, considering the next statement that is perhaps the clearest ever written of occult expectations of the resurrection of the Antichrist:

"**The Dying God shall rise again! The secret room in the House of the Hidden Places shall be rediscovered. The Pyramid again shall stand as the ideal emblem of solidarity, inspiration, aspiration, resurrection, and regeneration.** As the passing sands of time bury civilization upon civilization beneath their weight, the Pyramid shall remain as the visible covenant between Eternal Wisdom and the world. The time may yet come when the chants of the illumined shall be heard once more in its ancient passageways and the Master of the Hidden House shall await in the Silent Place for the coming of that man who, casting aside the

fallacies of dogma and tenet, seeks simply Truth and will be satisfied with neither substitute nor counterfeit."

The "Dying God" who is expected to rise again will be the anti-Christ—the substitute and counterfeit of Jesus Christ. He will be the messenger of Hell, yet he will be greeted by the world as a savior and worshiped as a god.

The Stargate Conspiracy

The occult teachings promoted by Manly P. Hall and the very similar messages channeled by Edgar Cayce appear in the twenty-first century as integral components of what can be loosely referred to as New Age Spirituality. Giza is now viewed as a global spiritual capital and Egyptian religion is seen as a *pure* form of religion that once had a unique connection with the divine.

In the 1990s, following Rudolf Gantenbrink's exploration of the "star shafts" in the Great Pyramid, and following the great success of West's Emmy-winning television program "The Mystery of the Sphinx" (1993), the world became even more fascinated and intrigued with ancient Egypt. Out of this climate two mainstream authors, Graham Hancock and Robert Bauval emerged as, arguably, the most important voices that seemed to act as a bridge between the "respectable" world of academia and the bizarre community of New Age devotees and "pyramidiots." In Hancock's *Fingerprints of the Gods* (1995) Egypt was looked to as a possible stepping stone to a more ancient and advanced global civilization (Atlantis?), while Bauval's *The Orion Mystery* (1994) postulated that Giza was built as a supernatural gateway to the afterlife and to the stars. Later Hancock and Bauval teamed up to write *The Message of the Sphinx* (1996), *The Mars Mystery* (1998) and recently *Talisman* (2004). The first two continued in their examination of ancient Egypt as the key to the many mysteries surrounding human origins, while *Talisman* promoted Gnosticism and Hermeticism as underground conduits of the "pure" Egyptian religion that preserved these mysteries during the Dark Ages when Christianity rudely dominated the West.

At the same time that Hancock and Bauval were achieving their success and notoriety a scientist and author named Richard C. Hoagland was making a parallel rise, thanks in large part to his numerous appearances on Art Bell's Coast-to-Coast AM. Hoagland's *The Monuments of Mars* (1987) brought an extra-terrestrial component to the mix, and espoused a belief that allegedly artificial structures on Mars spoke of a connection between the red planet and ancient Egypt. Hoagland believes that an extraterrestrial civilization was responsible both for the alleged monuments on Mars and for the birth of civilization on earth. He even goes so far as to postulate that perhaps this ET civilization was *genetically* responsible for the emergence of modern *Homo sapiens sapiens*. In other words, Hoagland believes that these entities from beyond our solar system are mankind's *true creators*.

In 1999 there appeared a much needed critical response to the direction in which the hysteria surrounding ancient Egypt was headed. It came in the form of a book entitled *The Stargate Conspiracy*, written by Lynn Picknett and Clive Prince. Their book reveals many strange connection between some of the conclusions reached by Hancock, Bauval and Hoagland and the messages received by Edgar Cayce that have been posthumously promoted by his Association for Research and Enlightenment (ARE).

For instance, Hancock and Bauval use archeo-astronomical methods to arrive at 10,500 BC as a date corresponding with the legendary *Zep Tepi*, or "First Time," when the gods established Egyptian civilization. After arriving at this date using purely scientific methods Hancock and Bauval then mention in passing the messages received by Edgar Cayce that give the same exact date, which gives the reader the impression of *supernatural confirmation* for Hancock and Bauval's research. As critics Picknett and Prince are able to scientifically debunk the 10,500 BC date and then they argue that Hancock and Bauval probably tried to wrap their calculations around this pre-determined date from the beginning. Picknett and Prince show that Hancock and Bauval are not always up front with their readers, and they explain that Graham Hancock is even accused by other researchers, for this and for many of his related ideas, of *"wittingly or unwittingly, following a masonic agenda..."* [34]

Edgar Cayce's influence, and that of the ARE, runs much deeper than this, however:

"Mark Lehner ... is the most prominent American Egyptologist stationed in Egypt today. He is highly respected internationally. His 1997 book *The Complete Pyramids* was hailed as a masterly overview of an only too often thorny subject, and was promoted by many major museums, including the British Museum. It is less well known that in 1974 he wrote a book for ARE entitled *The Egyptian Heritage, based on the Edgar Cayce Readings*, which attempted to reconcile Cayce's pronouncements with the findings of modern Egyptology. According to Lehner in his early days, the Great Pyramid was built as a repository of knowledge, and a 'Temple of Initiation for the White Brotherhood'.

In 1973 Edgar Cayce's son Hugh Lynn Cayce, selected the promising young student Lehner to be ARE's 'insider' within the ranks of academic Egyptology, and it was ARE that paid for his training. They also funded his recent carbon-dating tests of material taken from the Great Pyramid (which seems to indicate that it is about 300 or 400 years older than was thought – but not the 8,000 hoped for by ARE). Today he no longer advocates Cayceism, and appears not to espouse any 'alternative' views, now being very much a mainstream Egyptologist. ...

But Mark Lehner is not the only person on the Giza Plateau to have reason to be grateful to ARE. Amazingly, that arch-enemy of all pyramidiots, Dr. Zahi Hawass – who since 1987 has been in the powerful position of Director of the Giza Plateau and who was recently promoted to Undersecretary of State for he Giza Monuments – was also put through his training as an Egyptologist by ARE. Through fellow ARE members, Hugh Lynn Cayce arranged a scholarship for Hawass at the University of Pennsylvania between 1980 and 1987, where he gained his Ph.D. in Egyptology. Hawass has maintained his association with ARE ever since, and is a regular lecturer at their conferences at their Virginia Beach headquarters.

It is, to say the least, interesting that the two most prominent and influential representatives of Egyptological orthodoxy at Giza are linked to Edgar Cayce's organisation." [35]

Edgar Cayce died in January of 1945, and with his passing the "spirits" that spoke through him lost a very influential voice. The primary

"conspiracy" described in *The Stargate Conspiracy* involves what appears to be the re-establishment of contact from these "spirits" with an influential circle of people that included industrialists, businessmen, scientists and high-level politicians. In this case, the "spirits" claimed to be the nine primary gods of the ancient Egyptian Ennead of Heliopolis, known simply as "**The Nine.**" The figure at the center of the conspiracy was Dr. Andrija Puharich, a physicist and inventor who was closely connected with the CIA and with important scientific research institutes, and who was certainly a high-level member of the Masonic fraternity.

The method for communicating with The Nine was, as always, that of channeling. The first channel by which Puharich was contacted was an Indian mystic by the name of Dr. D.G. Vinod. This first occurred in 1952 in Glen Cove, Maine, on the property of an organization set up for psychical research known as the Round Table Foundation, directed by Dr. Puharich. Later on Puharich would use a handful of other channels to contact and receive direction from The Nine including, albeit briefly, the Israeli psychic Uri Geller. Below is a typical message of introduction from the Nine through their spokesman who claims to the god Atum, who casually refers to himself also as simply "Tom":

"I am the beginning. I am the end. I am the emissary. But the original time I was on the Planet Earth was 34,000 of your years ago. I am the balance. And when I say "I" - I mean because I am an emissary for The Nine. It is not I , but it is the group. We are nine principles of the Universe, yet together we are one."

The conspiracy laid out by Picknett and Prince runs very deep and involves groups such as the ARE, SRI International, the Esalen Institute, the Christic Institute, the Institute of Noetic Sciences, the CIA, and even NASA and the UN, and is much too complicated to explore at length here. Let us just say that the predictions from The Nine are very apocalyptic in nature and involve themes such as extra-terrestrial contact, spiritual evolution, and a transition into the New Age. Picknett and Prince also write how they involve certain expected discoveries in Egypt:

"Tom himself – allegedly the god Atum – is emphatic about the importance of the monuments of Giza, in particular the Great Pyramid, but he has refused repeatedly to be drawn on its purpose, saying only that this will be revealed when the landing has happened. However, when asked by Puharich if there were undiscovered chambers in the Great Pyramid, he replied, 'To a degree,' adding, 'The entrance is from the Sphinx'. [36]

Picknett and Prince also mention the independent investigations in 1999 of a one-time associate of Richard C. Hoagland that ties in perfectly with what we can expect if the premise of this study, **The Giza Discovery**, is correct:

"One particularly lurid story was recently posted on the Internet by the independent American researcher Larry Dean Hunter who, as we have seen, investigated claims of tunneling in Davison's Chamber on behalf of Richard Hoagland... It claimed that a massive, 250-foot high chamber had been found inside the Great Pyramid. This they call the Hall of Osiris, which they claim leads to another chamber in which lies the body of the god Osiris himself." [37]

Conclusion

According to the Bible there are only a few prophecies that must be fulfilled prior to the beginning of the Apocalypse, that period of judgment often referred to as the "**Day of the Lord.**" One of these predictions involves the "revealing" of the Antichrist:

"Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that **the day of the Lord** has already come. Don't let anyone deceive you in any way, for that day will not come until ... **the man of lawlessness is revealed**, the man doomed to destruction. He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God." (2 Thessalonians 2:1-4)

This study has presented evidence that the ancient figure worshiped as Osiris was in fact the Biblical King Nimrod. According to the ancient Egyptians he was the very first human being to undergo the process of mummification, *and now we know why*. Ever since the death of Nimrod his soul has been kept in the Abyss (Hell), while his body has been preserved intact somewhere within, or under, the Giza Necropolis, perhaps within the Great Pyramid itself. One day in the future the Abyss will be opened, which will allow the soul of Nimrod to be returned to its body, and the Antichrist will be resurrected to play his part as the ruler of the final global empire prior to the return of Jesus Christ.

According to the passage above from the Apostle Paul the "Day of the Lord" will not come until the Antichrist is revealed. The book of Revelation is clear that the "Day of the Lord" will begin shortly after the **sixth Seal** is opened, while the Abyss is opened *after* the Day of the Lord and *after* the seven Seals are opened, as a result of the **fifth Trumpet**. What this means is that the Antichrist will be "revealed" *prior to his resurrection*. In other words, the Antichrist will be "revealed" while he is still dead and he will first be a harmless corpse that all of the world will be able to see.

But when can we expect the body of Osiris to be revealed? The Biblical evidence suggests that this is an event that is outside of human control. The location of the body of Osiris may already be known, but there are still other factors that prohibit the "revealing" of it to the world. In Part Two there were two Coffin Texts referred to, that date to the Middle Kingdom period of ancient Egypt, that suggest that the physical remains, or efflux, of the body of Osiris is *supernaturally protected*:

"This is the sealed thing which is in darkness, **with fire about it, which contains the efflux of Osiris,** and it was put in Rostau. It has been hidden there since it fell from him, and it is what came down from him onto the desert sand; it means that what belongs to him (his body) was put in Rostau..." Coffin Texts Spell 1080

"This is the word which is in darkness. As for any spirit who knows it, he will live among the living. **Fire is about it, which contains the efflux of Osiris.** As for any man who shall know it, he will never perish there,

since he knows what shall be in Rostau. Rostau is hidden since he fell there... Rostau is (another name) for Osiris..." (Coffin Texts Spell 1087) [38]

These references to a strange "fire" that protects the efflux of Osiris may in fact be something that the Apostle Paul mentioned regarding a "restrainer" that stands in the way of the "revealing" of the Antichrist:

"Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed... And now you know what is holding him back, so that he may be revealed at the proper time. For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way." (2 Thessalonians 2:3-7)

A similar "restrainer" was put in charge of the entrance to the Garden of Eden after Adam and Eve were banished from it:

"So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life." (Genesis 3:23-24)

The enigmatic "restrainer" that prevents the "revealing" of the Antichrist could very well be a guardian cherubim who protects the body of Osiris with fire, as mentioned in the Coffin Texts of ancient Egypt. When he is taken out of the way, at a time of the Lord's own choosing, then the body of Osiris will be revealed to the world. Some time after that the Day of the Lord will begin with the shaking of the earth and the Rapture of the saints, and afterwards only then will the Abyss be opened which will allow for the soul of the Antichrist to re-inhabit his body, and the Antichrist will be brought to life:

"One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. ***The whole world was astonished and followed the beast***. Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked,

'Who is like the beast? Who can make war against him?'" (Revelation 13:3-4)

"Then I saw another beast, coming out of the earth. He had two horns like a lamb, but he spoke like a dragon. He exercised all the authority of the first beast on his behalf, and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed. And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men. Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived. He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed. He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead, so that no one could buy or sell unless he had the mark, which is the name of the beast or the number of his name. This calls for wisdom. If anyone has insight, let him calculate the number of the beast, for it is man's number. His number is 666." (Revelation 13:11-18)

The appearance of the Antichrist will be used to separate humanity on the basis of their acceptance or rejection of the Creator of the universe. Jesus Christ is the Son of God, the Creator in human flesh, and all who put their faith in Him will be saved. The Antichrist is the son of Satan and all who allow themselves to be deceived by him will be destroyed. There will be no middle ground and everyone will have to make a choice between these two Messiahs—between the True and the False. The Apostle Paul makes the purpose of appearance of the Antichrist perfectly clear:

"And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming. The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved. For this reason God sends them a powerful delusion so that they will believe

the lie and so that all will be condemned who have not believed the truth but have delighted in wickedness.

But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ. So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter. May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope, encourage your hearts and strengthen you in every good deed and word." (2 Thessalonians 2:8-17)

The New Age will dawn, but it will not come without God's judgment upon an unrepentant humanity. God is indeed the ultimate ***Destroyer***, but *his intention is that you will repent*, accept the sacrifice of Jesus Christ as payment for your sins, and thereby be saved! On the other hand, Satan says that he wants to save you and empower you into godhood, *but he lies*, as he has lied from the very beginning. Satan does not want to save you, *he wants to see you destroyed!* That is Satan's intention, and it is the very opposite of the intention of the God who created you and loves you. God is merciful in that He gave us a way out, but the choice to take it remains ours. He cannot and will not make that choice for us, for a universe without choice is a mechanical universe without love. Freedom of choice is necessary. Freedom to love, or to reject love is also necessary. And Justice is necessary, because a universe without consequences is inevitably a universe without any meaningful choices. Please choose the God of Love and Truth and reject that wicked lying shadow of Hatred and Lies, no matter how much his message appeals to your pride and to your selfish aspirations. The true New Age awaits and it will be glorious beyond comprehension, just as Paul says in 1 Corinthians 2:9, quoting from the prophet Isaiah,

"Eye hath not seen, nor ear heard,
neither have entered into the heart of man,
the things which God hath prepared for them that love him."

Footnotes

1. ***Osiris: A Study in Myths, Mysteries and Religion***, Harold P. Cooke, 1931, p.149

2. Points taken from *"The Dating of Revelation"* by Jack Van Deventer located at: http://www.credenda.org/issues/9-3eschaton.php

3. ***Hitler: Black Magician***, Gerald Suster, 1996 (1981), pp.10-11

4. ***Unholy Alliance***, Peter Levenda, 1995, p.15

5. Ibid, p.70

6. ***The Spear of Destiny***, Trevor Ravenscroft, 1997 (1973), p.91

7. ***Hitler: Black Magician***, Gerald Suster, 1996 (1981), p.111

8. ***The Ancient Egyptian Pyramid Texts***, translated by R.O. Faulkner, 1969

9. Dr. Michael S. Heiser (www.michaelsheiser.com) is currently the leading scholar of "Divine Council" research. His work is crucial to this study and all of his material is highly recommended.

10. Heiser explains: *"The plurals here are "hortatory plurals"—commands of exhortation issued to the members of God's divine council."*
See http://www.michaelsheiser.com/Bates%20Review.htm, paragraph 15

11. ***The Egyptian Book of the Dead: The Book of Going Forth by Day***, by Raymond Faulkner (translator), 2000, p.107

12. ***The Ancient Egyptian Pyramid Texts***, translated by R.O. Faulkner, 1969, p.243

13. Ibid, p.164

14. Evidence that the ancient priests and scholars viewed Osiris and Dionysus as the same god can be examined at http://www.winterscapes.com/sannion/osiris.htm.

15. The 'Dionysos' quotes from ancient historians are taken from www.theoi.com, a website dedicated to Greek mythology, page located at http://www.theoi.com/Georgikos/Zagreus.html. The god Zagreus is also analyzed in an article entitled *"The Other Dionysus"* located at http://www.winterscapes.com/dionysus/otherdio.htm.

16. ***The Serpent and the Cross***, Alan Morrison, 1994, pp.29-32

17. ***Oriental Religions In Roman Paganism***, Franz Cumont, 1956 (1911), pp.99-100

18. ***The Riddle of Resurrection***, Tryggyve N.D. Mettinger, 2001, pp.155-156

19. Ibid, p.156

20. *"Sanctuary of the Great Gods on Samothrace"* at
http://www.culture.gr/2/21/211/21119a/e211sa03.html

21. ***Alexander - The Ambiguity of Greatness***, Guy Maclean Rogers, 2004, online excerpt from chapter one

22. ***A New Encyclopaedia of Freemasonry***, Arthur Edward Waite, 1996, pp.427-429

23. Wikipedia entry: "Asclepius" at http://en.wikipedia.org/wiki/Asclepius

24. ***The History of Freemasonry - It's Legendary Origins***, Albert Gallatin Mackey, 2005, pp.19-20

25. *The Story of Ra-Ta* by Hugh Lynn Cayce is taken from "Reports Of Reading 294-153" from the Edgar Cayce CD-ROM

26. Quotes from the Edgar Cayce readings are take from "The Complete Edgar Cayce Readings On CD-ROM"

27. *"Heliopolis, Egypt's Iunu,"* Marie Parsons, at
http://www.touregypt.net/featurestories/heliopolis.htm

28. Wikipedia entry: "Manly Palmer Hall" at http://en.wikipedia.org/wiki/Manly_P_Hall

29. *The Lost Keys of Freemasonry*, Manly P. Hall, 1996, digital edition

30. An analysis and rebuttal of alleged Masonic involvement in rebuilding Solomon's Temple can be found at http://freemasonry.bcy.ca/anti-masonry/rebuild_temple.html. Also see http://www.redmoonrising.com/tm.htm.

31. ***The Secret Teachings of All Ages***, Manly P. Hall, 2003, pp.116-120

32. See *"Pyramid Mysteries"* at
http://doernenburg.alien.de/alternativ/pyramide/pyr08_e.php

33. ***The Secret Teachings of All Ages***, Manly P. Hall, 2003, p.434

34. ***The Stargate Conspiracy: The Truth About Extraterrestrial Life and the Mysteries of Ancient Egypt***, Lynn Picknett and Clive Prince, 1999, p.100

35. Ibid, pp.62-63

36. Ibid, p.183

37. Ibid, p.101

38. ***Secret Chamber: The Quest for the Hall of Records***, Robert Bauval, 1999, p.88 and p.94

8 The First Pharaoh

"You are crowned Lord of the West after having governed Egypt and the inhabitants of the earth."

Incantation referring to Osiris, Sarcophagus Texts, Formula 44, (Middle Kingdom)

The Ethiopian Osiris

In Part Five of this series I followed the lead of David Rohl and placed the beginning of Nimrod's career in Mesopotamia. This may in fact be correct, as Genesis 10:10 suggests, but since writing that section I have come across more information regarding Nimrod's conquest of Egypt. According to Egyptian legends Osiris began his conquests in Egypt before leading his armies throughout the known world. What I am currently considering is that perhaps Nimrod/Osiris inherited a kingdom in southern Mesopotamia and then his career as a *conqueror* began in Africa with the land of Cush as his entry point. Nimrod is named as a descendent of Cush and so a connection with Ethiopia (the land of Cush) should not be unexpected. The Greek historian Diodorus Siculus, who lived in the first century BC, offers support for an Ethiopian origin for Osiris the Conqueror:

They say also that the Egyptians are colonists sent out by the Ethiopians, **Osiris having been the leader of the colony**... And the larger part of the customs of the Egyptians are, they hold, Ethiopian, the colonists still preserving their ancient manners. For instance, the belief that their kings are gods, the very special attention which they pay to their burials, and many other matters of a similar nature are Ethiopian practices, while the shapes of their statues and the forms of their letters are Ethiopian; for of the two kinds of writing which the Egyptians have, that which is known as "popular" (demotic) is learned by everyone, while that which is called "sacred" is understood only by the priests of the Egyptians... Furthermore, the orders of the priests, they maintain, have much the

same position among both peoples; for all are clean who are engaged in the service of the gods, keeping themselves shaven, like the Ethiopian priests, and having the same dress and form of staff, which is shaped like a plough and is carried by their kings, who wear high felt hats which end in a knob at the top and are circled by the serpents which they call asps... Many other things are also told by them concerning their own antiquity **and the colony which they sent out that became the Egyptians**, but about this there is no special need of our writing anything. [1]

From this statement (which has been largely dismissed by mainstream historians) we should not conclude that there were no Egyptians before the alleged "Ethiopian colony" arrived, but rather that the colonizers were an elite ruling class that brought cultural advancements such as ritual burials, writing, and "organized religion." They were invaders from the south who subdued the indigenous Egyptians and established the Pharaonic civilization of Dynastic Egypt that ruled the land for close to three thousand years. Part Four explains that these invaders, referred to by Flinders Petrie as the ***Falcon Tribe***, had in fact originally come from Mesopotamia.

The identity of the historical Osiris, and thus the historical Nimrod, is hinted at by Manetho the Egyptian historian and High Priest of Ra. Manetho wrote in the third century BC, and it is from him that we get our foundational chronology of the early history of Egypt. Based at Heliopolis Manetho wrote during a time when Egypt was ruled by the Greek Ptolemies after the conquests of Alexander the Great. In his writings Manetho sought to impress the Greek world with the wisdom and antiquity of Egypt and so he often embellished his historical accounts. For instance, in his pre-Dynastic king list Manetho gives a total reign length of 13,900 years for the gods Hephaistos (Ptah), Helios (Ra), Kronos, Osiris, Typhon (Set) and Horus. After that Manetho states that there was another 11,000 years during which Egypt was ruled over by "the spirits of the dead" and "the offspring of the gods."[2] Of course all of this can be dismissed as mythical and non-historical. Yet if Osiris was in fact a historical person identical with the Biblical Nimrod then where can we find him? Here is what Manetho writes in his King List about the first truly historical king of ancient Egypt:

After the dead and the demigods comes the First Dynasty, with 8 kings of whom Menes was the first. He was an excellent leader. In what follows are recorded the rulers from all of the ruling houses in succession.

Dynasty One, 1st King - Menes of Thinis, whom Herodotus calls Men, and his 7 descendents. He ruled 62 years. He led the army across the frontier and won great glory. He was killed by a hippopotamus. [3]

Manetho tells us that the very first truly historical human king of Egypt, King Menes, "an excellent leader," led his army "across the frontier and won great glory." In addition to these achievements Diodorus Siculus writes that Menes was the first law giver and that he established the worship of the gods in Egypt. The Roman historian Pliny also states that Menes brought *writing* to the Egyptians.[4] All of these descriptions sound strangely similar to the descriptions of Osiris given in Plutarch's ***Isis and Osiris****:*

One of the first acts related of Osiris in his reign was to deliver the Egyptians from their destitute and brutish manner of living. This he did by showing them the fruits of cultivation, by giving them laws, and by teaching them to honour the gods. Later he travelled over the whole earth civilizing it without the slightest need of arms, but most of the peoples he won over to his way by the charm of his persuasive discourse combined with song and all manner of music. [5]

Plutarch writes that Osiris civilized the whole earth "without the slightest need of arms," which is a statement in need of some critical examination. Diodorus Siculus offers a different explanation for the way in which Osiris achieved supremacy over the entire earth. In his writings he mentions a monument of twin pillars that he found in Arabia, dedicated to Isis and Osiris, which contained the following inscription:

My father is Kronos, the youngest of all the gods.
I am Osiris the king, who led my army all over the earth
to the uninhabited districts of India and those that lie to the North,
to the source of the river Ister, yea, everywhere, even to the Ocean.
I am the eldest son of Kronos.
Child of the noble and beautiful egg, I was born an offspring congenital

with day.
No place is there in the whole world, whereinto I have not been,
conferring on all the benefits whereof I have been the inventor. [6]

This inscription states that the conquests of Osiris reached north to the source of the River Ister (the Danube in Europe), east to India and (apparently) west all the way to the Atlantic Ocean. Plutarch seems to argue that Osiris conquered peacefully with his charm and "persuasive discourse" and with a flute or a harp, while Diodorus is more straightforward and tells us that Osiris conquered the known world *with an army*. All of this lines up well with Manetho's description of King Menes who "led the army across the frontier and won great glory."

There is one more item that may help to associate the historical King Menes with the mythical Osiris who was honored as the first king of a unified Egypt and then worshiped posthumously as the Lord of the Underworld. In Manetho's descriptions of the first four Dynasties of Egypt there are thirty-four kings listed for a total of 1,046 years. Within these descriptions there is only one king whose cause of death is mentioned, and that king is Menes. Manetho writes that after a glorious reign of 62 years, Menes "was killed by a hippopotamus." This may seem curious and strange, but only to those who do not realize that the hippopotamus was a symbol for the Egyptian god Set, who was the legendary murderer of Osiris. In Egyptian myth Set is portrayed in hippo form after the death of Osiris during the conflict between Set and Horus (the son of Osiris) over who would rule Egypt. This conflict and symbolism can be found in the Egyptian *Book of the Dead*, and the triumph of Isis and Horus over the "Set hippopotamus" is also portrayed in a depiction of the "Festival of Victory" that is inscribed on the Temple of Horus at Edfu.[7] By stating that Menes was "killed by a hippopotamus" Manetho is offering another hint that King Menes was in fact Osiris.

Who Was King Menes?

So what else do we know about this King Menes, the historical founder of Dynastic Egypt? Aside from a few references from the ancient

historians there is really very little archaeological evidence for a "King Menes" to aid the modern historian. In the online article "Who Was Menes?" Jimmy Dunn explains that the name "Menes" was probably not meant to be a proper name at all, but was originally a *verb*, a *pronoun*, or perhaps a *title*:

It seems almost certain that the various Greek forms of the name [Menes] render the Egyptian name Mni, found in the Abydos and Turin king lists, although the etymology of the name is problematic. Some have proposed a connection with the verb, "to endure", while others wish to connect it with the Egyptian indefinite pronoun mn, meaning "so-and-so", that is, a substitute for a forgotten name. [8]

Dunn goes on to explain that Manetho's King Menes, or "King So-and-So," is most likely to be equated with either King Narmer or King Aha, both of whom were instrumental in the early founding of Dynastic Egypt at the very end of the fourth millennium BC:

What seems clear to us is that Menes must have been another name given to one of the better attested kings of the 1st Dynasty, if he indeed was not a legendary figure composed of several of them. Many scholars do believe that he represents a specific king, but who exactly this might be is an argument almost as old as Egyptology itself. Today, the two primary candidates are Narmer and Aha. We are more certain, though not entirely, that these two individuals reigned successively, with Narmer preceding Aha. If Narmer is considered to be Menes, then Aha would be the second ruler of the 1st Dynasty. Otherwise, Narmer would be the last ruler of the Predynastic Period, or as some have suggested, Dynasty 0.

Perhaps the most important aspect of this discussion is to remember that there has been no absolutely conclusive proof that either of these individuals was Menes, even though many scholars will and have voiced absolute opinions, because their absolute opinions are not unified. We do not know with any certainty who Menes actually was, and we may never have the answer to this question. Furthermore, opinions over the years have swung to and fro.

Narmer's claim rests largely on his earlier historical position and on the Narmer Palette, which has been interpreted as showing the king in the act of conquering Lower (Northern) Egypt.

The argument that King Menes is to be equated with King Aha (Hor-Aha) is put forth in the book ***Chronicle of the Pharaohs*** by Peter A. Clayton:

Hor-Aha, his [Narmer's] successor, and therefore probably his son, possibly by Queen Nithotep, stood to inherit a unified kingdom, both by right and by conquest. He took the *nebti* name ... of Men, which means 'established', and this could be the origin of the later record of the first king as being called Menes. For present purposes we may look on Hor-Aha as the first king of the 1st Dynasty. An interesting piece of evidence is a small broken ivory label found in the tomb of Queen Nithotep at Naqada. Although schematically represented, the busy scene on this tiny piece seems to show two humans celebrating a ceremony called 'Receiving the South and the North'... The king's name, meaning 'Fighting Hawk' – an allusion again to Horus – indicates his Upper Egyptian origin and rule. His adoption of Men as his *nebti* name for ruling over both parts is indicated on the ivory label by the fact that his Horus name... Hor-Aha, and his *nebti* name, Men, appear side by side. Other similar small labels from Early Dynastic tombs indicate that his was not an easy reign. There were campaigns to be fought **and rebels to be subdued in Nubia**, recorded on a wooden label from Abydos, and another label records his foundation of a temple to the goddess Neith at Sais in the Delta. Her warlike aspect was signified by a pair of crossed arrows and her worship continued into Roman times when she was identified with Athena at Sais. [9]

All of this information compares well with the myth of Osiris, but only if we equate Narmer with Menes/Osiris, and equate Hor-Aha with Horus the son of Osiris. Both Osiris (from textual/mythical evidence) and Narmer (from inscriptional/archaeological evidence) are known to have unified Egypt under one rule. Yet the myths also state that after the death of Osiris there was a conflict over who would rule Egypt, with the brother of Osiris (Set) claiming legitimacy over the alleged son of Osiris (Horus). Remember also that the myths explain that Isis was

impregnated with Horus in a magical ritual only *after* the death of Osiris (sort of a reverse immaculate conception: Mary the Mother of Jesus was impregnated by the Living God, whereas Isis the Mother of Horus was impregnated by a dead man-god), so we can conclude that Horus was probably in fact viewed by many as an *illegitimate* son, just as Jesus was portrayed as illegitimate in non-Biblical sources such as the Talmud.

Another important point to note is that there were actually two mythical figures known as "Horus" in Egyptian myth. There was Horus the Elder and then there was Horus the Younger, who was accepted as the son of Osiris, who defeated Set and became the new ruler of Upper and Lower Egypt. As I stated in Part Six, I continue to believe that Horus the Elder can be equated with the Biblical Ham, son of Noah, from whom this early seafaring and warlike Falcon Tribe descended. The founders of Dynastic Egypt referred to themselves as the *Shemsu-Hor* (Followers of Horus), and this is certainly a reference to Horus the Elder, whose existence preceded Narmer and the myths of Osiris that came much later. (We must remember also that the first historical evidence for an Egyptian god known as "Osiris" is found in the Pyramid Texts that date to the Fifth-Sixth Dynasties hundreds of years after the life of the human King Narmer.)

In examining the quote from Clayton above we can see how Narmer fulfills the role of Osiris, Queen Nithotep fulfills the role of Isis, and Hor-Aha fulfills the role of Horus the Younger. Hor-Aha's ceremony of 'Receiving the South and the North' would then refer to what happened after the victory of Horus over his uncle Set that brought an end to civil war and unified Egypt once again. This war may have involved campaigns to the south against Nubia (Ethiopia), just as the historical record attests. It was in fact Ethiopia, according to Plutarch, that played an important role in the death of Osiris in the first place:

During his [Osiris'] absence the tradition is that Typhon [Set] attempted nothing revolutionary because Isis, who was in control, was vigilant and alert; but when he returned home Typhon contrived a treacherous plot against him and formed a group of conspirators seventy-two in number. He had also the co-operation of a queen from Ethiopia who was there at the time and whose name they report as Aso. [10]

After the death of Osiris the kingship of Egypt was up for grabs, with the primary contenders being Set the brother of Osiris, against Isis the widow of Osiris, who championed her son Horus as the legitimate heir. If Osiris did have an Ethiopian origin, as Diodorus Siculus maintains, then perhaps his brother Set came from Ethiopia as well and was allied with the Ethiopian Queen Aso. Perhaps that is why Hor-Aha (Horus the Younger) was forced to subdue "rebels from Nubia" before he was able to unite Egypt, as Clayton explains above.

So if Narmer was the original King Menes then why does the name *Men*, translated as Menes, appear in inscriptions next to the name Hor-Aha? A clear answer has not been found but it must also be noted that the name *Men* also appears on artifacts next to the name Narmer. In Clayton's ***Chronicle of the Pharaohs***, which equates Menes with Hor-Aha, there is a discrepancy in his list of First Dynasty kings as compared to the list given by Manetho. Clayton names Narmer as the final king of the so-called Dynasty '0', and then he lists seven kings, beginning with Hor-Aha, within the First Dynasty. However, Manetho writes that there were eight kings in the First Dynasty. The problem is resolved if we simply accept that Narmer was the Menes referred to by Manetho who founded the First Dynasty, with Hor-Aha and the rest of the kings following after him, for a total of eight First Dynasty kings.

The Turin Canon is another ancient document, now in fragments, that provides a list of Egypt's kings and, as Nicolas Grimal comments, this document provides some rather remarkable information about the original King Menes.

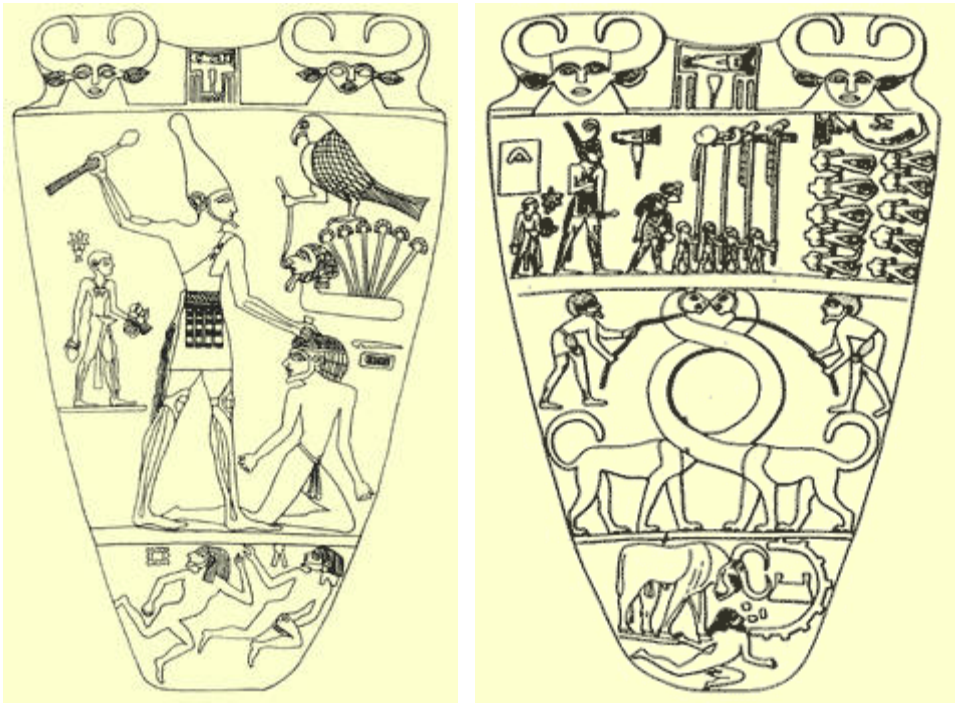
The first 'king of Upper and Lower Egypt' (*nsw bity*) is unequivocally named as Meni, his name actually being written twice, but with one important difference – the first time his name is written with a human determinative **and the second time with a divine determinative**... Is this Meni – or Menes according to Eratosthenes and Manetho – to be identified with Narmer, as is generally thought, or is it simply a literary method of designating 'someone' in general, whose name is lost? ... It is difficult to see why Meni's name is repeated. Is it perhaps because he passed from being 'so-and-so' to being 'king so-and-so', changing his name at the same time as he changed his status, with the text regarding

him as an incarnation of all of the local holders of power combined into one archetypal ruler of a united country? [11]

I believe that the reason for Egyptian scribes recording the name of King Menes (Meni) in two forms was that they viewed this King as being both fully human and, after his death, as fully divine as well. The Turin Canon dates back to the New Kingdom period of Ramesses II, and the scribes who wrote it knew perfectly well that the founder of Dynastic Egypt was their mythical "god-man" known as Osiris, who was predicted to return once again to the land of the living to rescue Egypt and to bring about a new Golden Age of the gods.[12] He was the God-King "So-and-So," whose name and identity was never "lost" (which is an absurd idea) but was reverently concealed from the eyes of the profane.

Narmer the Hunter

The most important artifact relating to King Narmer is the **Narmer Palette**. This famous artifact was discovered in Upper Egypt in Hierakonpolis in 1897-98 and dates to a period around 3150 BC. The name "Narmer" is depicted with the hieroglyphs that are read as *nar* (fish) and *mer* (chisel) as found between the bull's or cow's heads on both sides of the palette. The fish and chisel hieroglyph for Nar-mer can also be found just in front of the king's face on the obverse or front side (the image on the right) of the palette, as Narmer and his retinue look upon the ten corpses in front of them. Clearly the expansion of Narmer's kingdom was not done peacefully. The following images and the interpretation of the palette comes from the article *Who Was Menes?* by Jimmy Dunn:



The Narmer Palette

(images from http://www.touregypt.net/featurestories/menes1.htm)

On the front side of the palette, just under the king's name, is a scene depicting Narmer wearing the Red Crown of Lower Egypt. He holds a mace in his left hand, while in his right he holds a type of flail. Before him are the symbols for his name, though not written in a serekh. He is followed by a servant who holds his sandals in his left hand and some kind of basket in his other hand. Above the servant is a symbol of unknown meaning.

Just in front of the king walks another figure who may either have long hair or some sort of unknown headdress. He is also accompanied by symbols of unknown meaning. However, a similar individual with the same symbols can also be found on the ceremonial mace-heads of both Narmer and Scorpion, and they have at times been described as perhaps being shaman, or priests, though their appearance would be very atypical of later Egyptian priests.

Preceding all of these figures are four individuals who each hold a standard. The standards include some kind of animal skin, a dog (or perhaps a seth-animal), and two falcons. The emblems might either represent the house of Narmer, or perhaps more likely, regions that already belonged to his kingdom.

This procession is approaching, on the right of the scene, ten decapitated corpses who lie on the ground with their heads tossed between their legs. Above these victims is depicted a ship with a harpoon and a falcon in it. These symbols are usually interpreted as the conquered region. If the symbols for the nomes (provinces of ancient Egypt) remained the same over time, then this could be the region of Mareotis, the 7th Lower Egyptian nome. In front of these symbols is also the wing of a door and a sparrow, which are thought to mean "create" or "found". Therefore, one might speculate that Narmer founded a new province from this conquered land.

The central, largest scene on the front of the palette is an interesting one depicting two men tethering the stretched necks of two fabulous animals. The tying together of the necks of the two animals has often been interpreted as the joining of Upper and Lower Egypt, though in fact there is nothing much to indicate that these two animals were symbolic of southern and northern Egypt. This is a unique image in Egyptian art, and one must remember that the taming of wild animals was a traditional symbolic task of the king.

The scene at the bottom of the palette's front face continues the imagery of conquest and victory. A bull, almost certainly a symbol of the king's vigor and strength, tramples a fallen foe and attacks the walls of a city or fortress with its horns. The name of the city or fortress is written within the walls, but unknown to us.

Most of the back side of the palette is taken up by a central scene, finely carved with highly detailed raised relief. It shows the king, who must certainly be Narmer, in the classical pose found throughout Egyptian history of smiting his enemies with a war mace. He wears a short kilt with a dangling animal's tail, and on his head is what appears to be the White Crown of Upper Egypt.

Behind him we once again find a servant who holds the king's sandals in his left hand and a basket (or perhaps water bottle) in his right. We also see that, around his neck, is probably a cylinder seal for the king. Again, there are signs written behind this man's head that may denote his title, but their exact reading and meaning are unclear. The fact that the king is represented as barefooted and followed by a sandal-bearer may suggest a ritual nature for the scene depicted on the palette.

The enemy is depicted kneeling before the king, naked but for a slight girdle. Behind the enemy are two signs that include a harpoon and perhaps a lake, the meaning of which is also unclear. It is possible that this represents the origin of the enemy, or where the possible underlying battle took place. However, one must also remember that later in Egyptian history, such scenes were highly symbolic, and need not represent a real event.

Above the enemy's head, facing the king, is what most scholars believe to be a personified marshland, with a man's head rising from it. Out of the land, six papyrus plants are growing, indicating that it was marshland, usually identified as the Egyptian Delta by most scholars. A falcon, symbolic of the king, is perched on top of the papyrus plants and appears to draw the breath of life out of the nostrils of the marshland's face.

King Narmer is the first Egyptian ruler to wear both the White Crown (of Upper Egypt in the south) and the Red Crown (of Lower Egypt in the north), and he is therefore viewed as the first unifier of the entire land of Egypt. The primary city of Lower Egypt was the port city of Buto located in the Delta of the Nile, and many Egyptologists believe that the name of Buto is given in the sign that appears directly above the ten decapitated captives next to the sign for Horus. Nicolas Grimal reads the entire textual message as "a triumphant Horus making a pilgrimage to the sacred city of Buto." [13]

The Narmer Palette's depiction of a dominant Bull as a symbol of the King defeating his enemies also appears in a similar artifact known as the **Bull Palette** that dates directly to the time of Narmer. Grimal describes the scene given on the two sides of this palette:

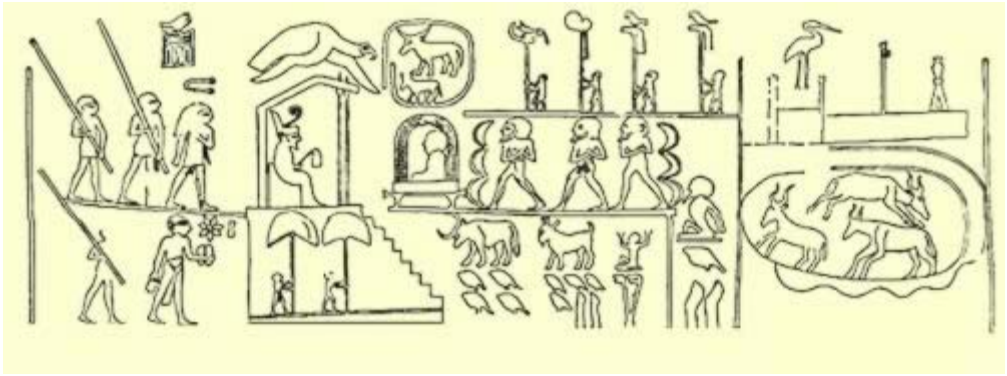
The Bull Palette (Louvre) introduces [an] image of royal power, the bull, in the process of goring a man of northern ethnic type; below, a long line of prisoners is tied together with a single cord held by the personified standards of five federated kingdoms. The verso [opposite side] bears a depiction of two crenellated walls with the names of two conquered peoples written in the form of pictograms. [14]

The message in the Bull Pallette is clear: if you ally yourself with the Bull, you will be safe, but if you resist the Bull, you will get the horns. Both the Narmer Palette and the Bull Palette depict a Bull defeating enemies, they both depict a city or cities with crenellated walls being captured, and they both list the names of kingdoms that chose to ally themselves with, or submit to, the aggressor.

Another artifact that may be related to Narmer is known as the **Hunters' Palette**, and it dates to the same time period. Grimal describes it:

The Hunter's Palette is quite explicit, depicting an organized expedition to slaughter and capture wild animals: lions are pierced by arrows, while deer and goats are driven along by dogs and taken captive. Men armed with bows and arrows, spears, axes, throwsticks and pear-shaped maceheads are shown organized in a military fashion, under standards representing a falcon on a perch and a version of the hieroglyphic sign that would eventually stand for the east. There are also depictions of a holy shrine and a bull with two heads recalling the upper section of the Narmer Palette. [15]

The final artifact that we will examine that relates directly to King Narmer is the **Narmer Macehead**. The following image and comments are taken from the article *King Catfish, Also Called Narmer*, by Marie Parsons:



The Narmer Macehead
(image from http://www.touregypt.net/featurestories/narmer.htm)

The Narmer macehead, also discovered at Hierakonpolis, has had three interpretations. Petrie's theory, also held by later scholars, was that the mace head depicted the political marriage of Nithotep, princess of

the north, with Narmer. Other scholars feel the macehead depicts a celebration by Narmer of his conquest of the north, while still others regard the macehead as commemorating a Sed-festival of the king. Nithotep's grave has been found at Naqada, with Narmer's name as well as with King Aha's name. Nithotep thus is linked with two kings as wife and mother.

Most recently, new studies of the images on the macehead put forth the theory that the scenes are not primarily commemorative but are simply pictorial versions of year-names. The focus of the scene is the king's figure, seen sitting robed in a long cloak enthroned under a canopy on a high dais, wearing the Red Crown and holding a flail. The enclosure within which he sits can be interpreted as a shrine or temple. He is attended by minor figures of fan-bearers, bodyguards, with long quarterstaves and an official who may be either vizier or heir-apparent. In front of Narmer three men run a race towards him, while above them stands four men carrying standards. Facing the king is a cloaked and beardless figure, over whom is a simple enclosure in which stands a cow and calf (a nome sign).

The running figures may represent Muu dancers, long associated with Buto, presenting a welcome to the new lord of the Delta. The seated figure facing Narmer may be the chief of Buto rather than a princess of the Delta.

Beneath these figures are symbols of numbers. The numbers have been recently interpreted to indicate 400,000 cattle, 1,422,000 small animals, and 120,000 men (not women and children, only males.) This would have provided for a total human population of the Delta of perhaps 600,000.

The macehead then commemorates the completion of the conquest of Lower Egypt, not with a royal dynastic marriage etc, but perhaps, with the first Appearance of the King of Lower Egypt, by an actual census of the Delta people, similar to, and a precursor of, the census taken by William the Conqueror after he won England.

Nicolas Grimal also views the Narmer Macehead as commemorating Narmer's conquest of the region of the Nile Delta. He views it as the continuation and conclusion of the story first related by the Narmer Palette that indicated a campaign against Buto:

[The Narmer Macehead] perhaps celebrates this victory, showing the king under a jubilee canopy, accompanied by the same courtiers, protected by the same emblems and receiving the homage of captives (and also of 'hundreds of thousands' of animals, if the accompanying caption is to be believed). More remarkable still is the fact that the animals, represented on earlier palettes as wild beasts, are now shown enclosed in pens. [16]

King Narmer thus became the first King of all Egypt. His conquests were swift and decisive, and after taking control of Egypt he turned his eyes to the rest of the world. With the strategic port of Buto under his control the entire Mediterranean was at his mercy, and there was always the lure of his rich ancestral home back in Mesopotamia.

The Mediterranean Osiris

The conquests of Narmer and his fame as a great hunter eventually became known on the island of Crete. When the Greeks interacted with Egypt during Classical times virtually all of the Greek writers equated their god Dionysos with the great Egyptian god Osiris. The similarities were obvious, and Minoan Crete was merely a stepping stone between Egypt and Greece for the worship of this great archetypal Underworld "god" who conquered the known world during his lifetime.

German scholar Carl Kerenyi has traced the origin of the cult of Dionysos to the island of Crete, but I believe that it can be traced from Crete back to Egypt and even back to Ethiopia. The Greek poet Anacreon (born around 570 BC) gives one of the titles of Dionysos as "Aithiopias" which simply means "The Ethiopian."[17] Also, one of the many interpretations of the name "Dionysos" is "Dio-Nysa" which means "God of Nysa." According to the Greek historian Herodotus, Nysa was located in the land of Ethiopia:

"...as it is, the Greek story has it that no sooner was Dionysus born than Zeus sewed him up in his thigh and carried him away to Nysa in Ethiopia beyond Egypt." [18]

In Crete the original name for Dionysos was Zagreus who was often represented as the "lord of the wild beasts." Kerenyi writes that in Classical Greek literature Zagreus first appeared in the sixth century BC in a poetic line that reads *"Mistress earth and Zagreus who art above all other gods!"* Zagreus is also mentioned twice by the poet Aischylos who gives Zagreus similar reverence, equating him with Zeus and also with Hades. Zagreus was simply the Minoan name for the Egyptian god Osiris, and each was worshiped as the primary "Underworld" god.

The Greeks worshiped Dionysos and they also also had memories of a hero-figure that they knew as Orion, who "threatened to exterminate all the animals on earth" while hunting on Crete. According to Kerenyi, the meaning of the name Zagreus is "Great Hunter," or more accurately "catcher of game."[19] Kerenyi refers to a Minoan seal from Kydonia that depicts this ancient god holding up two lions:

His relationship to the two lions flanking him is clearly expressed in his gesture—he rests his hands on the heads of the erect animals... The god holds fast the lions, two living beasts of prey, with his bare hands. He tames them, as it were, by a "laying on" of hands. He draws them into his sphere of influence and holds them captive. [20]

Kerenyi goes on to ask, *"Why was this great mythical hunter, who in Greece became a mysterious god of the underworld, a capturer of wild animals and not a killer? What are the implications of 'capturing alive'?"* Kerenyi goes on to answer his own question:

On a bronze shield from the Greek period of Crete... we see the "lord of the wild beasts" with a different gesture from that on the gem from Kydonia. Under the influence of Assyrian art, he is represented here with a beard, but what interests us most is that he is stepping on the head of a bull and seems to be holding up and rending a lion. In this instance the lion is torn to pieces, but on Crete that could also be the fate of a bull. The bull games of the Cretans were a continuation of the bull capture, enacted in the form of a drama. It seems hardly credible that in a wild Dionysos cult such powerful animals should have been torn to pieces alive by the teeth of the participants and devoured raw, but we have express testimony showing that this monstrous rite occurred in a

feast of Dionysos repeated every two years... Thus the purpose of the "capturing alive" evidently lay in the rending of the captive animals and the devouring of their raw flesh. [21]

According to the Biblical account of the early post-Flood world there were four sons of Ham who were Cush, Mizraim, Put and Canaan. Cush initially settled south of Egypt, while the other three took lands bordering the Mediterranean Sea (Egypt, Libya and Canaan). It appears that after King Narmer took over Egypt he was able to bring all of the descendents of Ham under his banner and gain control of the entire Mediterranean Basin. Flinders Petrie refers to these seafaring colonizers of Africa, Egypt and the Mediterranean as the "Falcon Tribe," because all of them seem to have revered the Falcon and used it as a conquering symbol. The Falcon was the sign for Horus (eventually representing both Horus the Elder and Horus the Younger, whose identities became confused) and, similar to the Biblical Ham, there are numerous Egyptian mythical references to the "Four Sons of Horus," including fourteen in the Pyramid Texts. [22]

On the eastern shore of the Mediterranean, in the land of Canaan, a primary entry point for King Narmer's armies would have been the ancient port of Byblos, whose connections with Egypt can be dated back to pre-Dynastic times. In Plutarch's retelling of the myth of ***Isis and Osiris*** it was in Byblos where the casket holding the body of Osiris washed ashore and was discovered by Isis. The name "Byblos" means *papyrus* in Greek, and from antiquity it was a commercial hub importing paper *from* Egypt and exporting its great cedar timbers *to* Egypt. Mettinger comments on these connections during the era of Egypt's New Kingdom:

...the connections between Egypt and Byblos are, indeed, of a special kind and very old. The local ruler uses Egyptian language and writing, recognizes Pharaoh as his right lord, and carries the title of an Egyptian official... In the Amarna letters, the ruler of Byblos says that Byblos is like Memphis to the king (Pharaoh). [23] p.176

The primary god who was worshiped at Byblos was Adonis, which is a name that simply means "Lord." According to the people of Byblos,

Adonis, or Adon, was killed by a boar while out *hunting* in their land, and the red runoff that colored the river during the rainy season was understood to represent the blood of Adonis flowing from the mountain on which he was killed. The death of Adonis by a boar is related to the death of Osiris by Set who was, as we have previously shown, represented as a hippopotamus. The Greeks knew the hippopotamus as a "river horse" (which is what the name means) but to the Egyptians the animal was viewed as a "river pig," so in this sense Osiris/Narmer was killed by the "river boar" Set, just as Adonis was killed by a boar. The Roman historian Lucian of Samosata (2nd century AD), in his *De Dea Syria*, explains further connections between Adonis and Osiris and between Byblos and Egypt:

...I did see in Byblos a great temple of Aphrodite of Byblos, in which they perform ceremonies in honor of Adon; and I learned about the ceremonies. They say, at any rate, that the deed that was done to Adon by the boar occurred in their land, and in memory of that misfortune every year they beat their breasts and mourn and perform the ceremonies, making solemn lamentations throughout the country. And when the breast-beating and weeping is at end, first they make offerings to Adon as if to a dead person; and then, on the next day, they proclaim that he is alive and fetch him forth into the air, and shave their heads as the Egyptians do when Apis dies. And all women who will not let themselves be shaved pay this penalty: that for a single day they proffer themselves for sale of their beauty; but the market is open only to all foreigners, and the payment becomes an offering to Aphrodite. Nonetheless, there are some inhabitants of Byblos who say that Osiris of Egypt lies buried among them, and the mourning and the ceremonies are all made in honor of Osiris instead of Adon. [24]

The death of the Apis bull in Egypt was celebrated yearly and the bull was viewed as a representation of Osiris, the deification of King Narmer, who was also represented as a bull on the Narmer Palette and other artifacts. The bull was also the central element of Minoan religious worship.

We will next look for evidence of King Narmer's influence outside of Africa and the Mediterranean Basin.

The Uruk Expansion

King Narmer of Egypt, according to the academically accepted chronology, ruled around the time of 3150 BC, at the same time that the Sumerian city-state of Uruk was experiencing an unprecedented expansion of power and influence. King Narmer (King Enmerkar to the Sumerians, or Nimrod to the Hebrews) is directly related to this mysterious "Uruk Expansion" and evidence of this connection is revealed in the following article written by Bruce Bower. The story starts at Buto, the Mediterranean port taken by King Narmer in a victory that confirmed his status as Egypt's first Pharaoh.

Civilization and its discontents: why did the world's first civilization cut a swath across the Near East?

Science News magazine
March 3, 1990
By Bruce Bower
(See http://www.findarticles.com/p/articles/mi_m1200/is_n9_v137/ai_8784921/pg_1)
And: https://www.thefreelibrary.com/_/print/PrintArticle.aspx?id=8784921

Investigators from the German Archaeological Institute in Cairo, Egypt, make an annual slog through the Nile Delta to the waterlogged site of Buto, the legendary ancient capital of Lower Egypt. Strategically located near the Mediterranean Sea, Buto was a major port during the 4th millennium B.C. -- a poorly understood period of Egyptian history preceding the emergence of the pharaohs around 3100 B.C.

During four field seasons that began in 1983, the German researchers repeatedly drilled through the mud, sand and water-saturated soil covering Buto until they reached pottery fragments and other ancient debris. Since 1987, the investigators have siphoned off groundwater at the spot with diesel-driven pumps and then carefully dug into Buto's muddy remains. Their duty work is yielding important evidence not only about Lower Egypt's early days but also about the world's first

civilization, which began developing in Mesopotamia around 5,400 years ago.

"We've found the first archaeological evidence of cultural unification in Egypt at the end of the 4th millennium B.C., before the first dynasty of pharaohs appeared," says project director Thomas von der Way. Excavations show that during the final stages of the predynastic era at Buto, local methods of pottery and stone-blade production were replaced by more advanced techniques that originated in Upper Egypt, which lay farther to the south. Apparently, Upper Egyptian invaders had conquered this prominent city and port, von der Way says.

Some of the Upper-Egyptian-style pottery is poorly made and probably represents the handiwork of Buto residents who were allowed to stay on and adapt to the new regime, he maintains. Those individuals were most likely commoners, von der Way says, adding, "Buto's ruling class and its followers might in fact have been wiped out."

Even more intriguing is evidence of close contact between Buto's Egyptian residents and the Sumerians of southern Mesopotamia (now southern Iraq), who fashioned the world's first full-fledged civilization and state institutions during the last half of the 4th millennium B.C. Not only does pottery at Buto display Mesopotamian features, but clay nails uncovered at the delta site are nearly identical to those used to decorate temples at sites such as Uruk -- the largest Sumerian settlement and the world's first city. In Mesopotamia, workers inserted the nails to temple walls and painted their heads to form mosaics. The researchers also found a clay cone at Buto that closely resembles clay decorations placed in wall niches inside Mesopotamian temples.

Scientists have long argued over ancient Egypt's relationship to early Mesopotamia. Much of the debate centers on Mesopotamian-style artifacts, such as cylinder seals and flint knife handles, found in 4th-millennium-B.C. graves situated on slopes above the Nile Valley near Buto. Traders who regularly traveled through Mesopotamia and Syria may have brought those artifacts to Egypt, says David O'Connor of the University of Pennsylvania in Philadelphia.

At Buto, however, Egyptians may have copied temple decorations shown to them by Sumerians more than 5,000 years ago, suggesting "direct and complex influences at work" between the two societies, O'Connor observes.

"It's not possible to trade architecture," von der Way asserts. "Direct personal contact between people from Lower Egypt and Mesopotamia led to the adoption of foreign architecture at Buto."

Buto fuels the growing recognition among archaeologists that early Mesopotamian civilization experienced an unprecedented expansion between 3400 and 3100 BC. The expansion occurred during the latter part of a phase called the Uruk period (named after the major city of the time), which began around 3600 B.C. Excavations conducted over the past 15 years indicate that southern Mesopotamian city-states, each consisting of one or two cities serving as political hubs and providing goods and services to thousands of people living in nearby farming villages, established outposts in neighboring territories lying within modern-day Iraq, Iran, Syria and Turkey. Even artifacts recovered at sites in the Transcaucasus of the Soviet Union show signs of Sumerian influence.

Such discoveries leave investigators pondering what made the Sumerians such hard-chargers in a world largely made up of subsistence farmers.

Many subscribe to the view of Robert McCormick Adams of the Smithsonian Institution in Washington, D.C., who calls the Uruk expansion "the first urban revolution." Adams says the economic demands of burgeoning Mesopotamian cities led to a great transregional civilization in the Near East.

Others, such as Henry T. Wright of the University of Michigan in Ann Arbor, contend the term "urban revolution" masks the fundamental significance of the Uruk expansion -- the introduction, for the first time anywhere, of political states with a hierarchy of social classes and bureaucratic institutions that served powerful kings.

"Whatever the case, it was a revolutionary time, a moment of extraordinary innovations in art, technology and social systems," Adams says. For instance, in the late 14the millennium B.C., Mesopotamia witnessed the emergence of mass-produced pottery, sculpture as an art form and the harnessing of skilled craftsmen and pools of laborers by an administrative class to produce monumental buildings. The world's earliest clay tablets, portraying simple labels and lists of goods with pictographic symbols, also appeared, foreshadowing the birth of fully expressive writing around 3000 B.C.

The Mesopotamian revolution paved the way for modern societies and political states, Wright observes. "A number of competing formulations of what was driving the Uruk expansion have been proposed and must be tested with new archaeological studies," he says.

Perhaps the most controversial of these theories, proposed by Guillermo Algaze of the University of Chicago's Oriental Institute, holds that advanced societies in southern Mesopotamia were forced to expand northward, beginning around 5,400 years ago, to obtain scarce resources desired by powerful administrators and social elites.

These northern regions held items crucial to the growth of the incipient civilization, including slaves, timber, silver, gold, copper, limestone, lead and bitumen (an asphalt used as a cement and mortar), Algaze argues in the December 1989 CURRENT ANTHROPOLOGY. To guarantee a reliable flow of imports, Sumerian settlers colonized the plains of southwestern Iran and established outposts at key points along trade routes traversing northern Mesopotamia, he suggests.

Excavations at a number of ancient villages in southwestern Iran indicate the areas was "part and parcel of the Mesopotamian world" by the end of the Uruk period, Algaze notes. Cultural remains, such as ceramic pottery, record-keeping tablets, engraved depictions of religious offerings and architectural styles, are strikingly similar at sites in the Iranian plains and southern Mesopotamia, he says. Apparently, Sumerians colonized "a fertile and productive area that was only lightly settled and could surely mount only minimal resistance."

Uruk-period cities and smaller settlements also popped up farther to the north, especially where east-west trade routes intersected with the Tigris and Euphrates rivers, Algaze argues. A good example is the Uruk city of Habuba Kabira, which lies along the upper Euphrates in what is now Syria. Habuba Kabira once encompassed at least 450 acres, according to estimates based on Algaze's assessment of the site. Cultural remains in its metropolitan core and in clusters of sites outside its huge defensive wall are identical to those found in southern Mesopotamia. With its neatly planned residential, Industrial and administrative quarters, Habuba Kabira was well situated to control the flow of trade goods through the region, Algaze says.

Although Sumerians produced surplus grain, leather products, dried fish, dates and textiles for export, they most likely took more from colonized areas and northern traders than they gave in return, Algaze maintains. The influx of imports, he says, added new layers of complexity to Mesopotamia's urban centers as fresh legions of administrators scurried to coordinate distribution of the bounty.

Sumerian city-states, of which there were at least five, almost certainly engaged in fierce competition and warfare for imported goods, Algaze says. Cylinder seals from various southern Mesopotamian sites, depicting military scenes and the taking of prisoners, reflect these rivalries.

Cylinder seals are engraved stone cylinders that were used to roll an impression onto clay seals for documents and bales of commodities. A variety of scenes, often including domestic animals, grain, deities and temples, are found on the seals.

Algaze's assertion that the Uruk expansion was primarily fueled by an urgent need for resources available only in foreign lands is receiving much attention, and a good deal of criticism, in the archaeological community.

Piotr Steinkellr of Harvard University contends that, contrary to Algaze's argument, southern Mesopotamians did not need to establish such a far-

flung network of settlements to obtain such resources, which were available in the foothills of the nearby Zagros mountains. The Uruk expansion was purely a commercial venture aimed at making a profit, Steinkeller asserted at December's annual meeting of the American Institute of Archaeology in Boston.

"The Sumerians wanted to become middlemen in international trade networks and reap big profits," he says. "They weren't forced to expand because of internal growth."

In Steinkeller's scenario, Uruk migrants did not colonize new territories. Instead, they forged intricate trade agreements with foreign communities to divvy up local and imported goods.

Both colonization and commerce are difficult to pin down through archaeological research, observes Adams of the Smithsonian Institution. "There's no evidence for goods moving in a private-enterprise sense during the Late Uruk period," Adams asserts. At most, he says, valuable items may have been exchanged between distant royal palaces or religious temples.

"Today we tend to treat economics as a separate domain," he says. "But in Uruk times, the economy probably wasn't separated from politics and religion."

Indeed, says Carl C. Lamberg-Karlovsky of Harvard University, religious beliefs may have exerted an important influence on the Uruk expansion. Southern Mesopotamians believed their temple gods owned the land and humans were its stewards. Thus, Uruk city-states may have pursued a type of "manifest destiny," he suggests, claiming nearby lands in the name of their deities.

Harvey Weiss of Yale University downplays religious factors. He contends that the emergence of social classes -- particularly elite groups seeking exotic items to signify their elevated status -- may lie at the heart of the Uruk expansion.

Weiss says archaeologists lack substantial evidence for extensive imports during the Uruk period, with the exception of copper and the semiprecious stone lapis lazuli.

"It's a good bet the Sumerians were acquiring foreign materials that weren't necessary for their survival," he says. "Newly emerging social elites defined what types of exotica were imported."

However, he adds, it is far from clear what types of social classes characterized Sumerian civilization and why they emerged at that time.

Knowledge about Sumerian settlements built before 3400 B.C. is similarly scant, observes Wright of the University of Michigan. "The Uruk expansion must have started earlier and been more complex than Algaze assumes," he argues.

While Algaze proposes that long-distance trade resulted in the explosive growth of Sumerian city-states, Wright argues just the opposite. As he sees it, competitive city-states attempted to control ever-larger territories, and trade was an outgrowth of their political jousting.

In a fundamental challenge to this already-diverse collection of views, Gregory A. Johnson of the City University of New York, Hunter College, questions the whole notion of a strong, expanding Sumerian civilization in Uruk times. Instead, he contends, the period was one of political collapse and fragmentation.

Johnson says the Sumerian colonists described by Algaze were most likely a group of refugees, initially consisting of administrative elites who had been defeated in the political power struggles that flared up in budding city-states.

"Why were Uruk outposts established in distant areas fully equipped with household utensils, administrative paraphernalia, husbands, wives, children, sundry relatives, animals, architects, artisans -- all the comforts

of home? Perhaps things at home were not that comfortable," he suggests.

If, as Algaze argues, traders founded communities such as Habuba Kabira, they could easily have adapted to local ways of life without taking with them everything but the kitchen hearth, Johnson points out. Refugees, however, are more likely to recreate the lives they were forced to leave behind.

And masses of Mesopotamians indeed left their lives behind. Populations declined sharply in many shouthern Mesopotamian cities and their surrounding villages at the end of the 4th millennium B.C. Surveys conducted by Johnson and others indicate the abandonment of nearly 450 acres of occupied areas representing as many as 60,000 people.

The populations of inhabited areas of seven major Sumerian cities dropped by an average of 51 percent in the last few centuries of the Uruk period Johnson notes. Only at the city of Uruk have archaeologists documented significant expansion during that time.

Moreover, widespread abandonment of settlements on Iran's Susiana plain created an uninhabited, 9-mile-wide "buffer zone" between two large Late Uruk communities known as Susa and Chogha Mish. What once had been a single state in its formative stages was thus sliced in half, Johnson says. The buffer zone probably became the site of intense warfare between administrative elites from the two sides, who wrestled for control of rural labor and argiculture on the plain. Some Sumerian cylinder seals portrary political conflicts of this types rather than economic rivalries, he asserts. Susa gained the upper hand and remained an urban center into the 3rd millennium B.C., while Chogha mish became a ghost town.

Johnson says competing political factions undoubtedly plagued other nascent states, creating a reservoir of disgruntled Sumerians with plenty of incentive to haul their belongings to distant greener pastures.

Further archaeological work, particularly in areas remote from the intensively surveyed river sites, may clarify some of the controversy surrounding the rise and rapid fall of the world's first civilization. But a consensus will be difficult to dig out of the ground.

"Quite frankly, no one has come up with a good explanation for the Uruk expansion," concedes Weiss. "It remains a great mystery."

In a future installment we will compare the Uruk Expansion with Biblical and Sumerian history. The growth of Sumer began peacefully right after Noah's Flood, but then it took a violent turn when the Biblical King Nimrod arrived on the scene. In the end it was the mysterious Tower of Babel event, instigated by King Nimrod, that brought the Uruk Expansion to a sudden end.

Footnotes

1. ***The "Ethiopians" According to Diodorus Siculus***, http://www.homestead.com/wysinger/diodorus.html

2. ***Berossos and Manetho***, Verbrugghe and Wickersham, 1996, pp. 130-131

3. Ibid, p.131

4. ***Who Was Menes?***, by Jimmy Dunn, http://www.touregypt.net/featurestories/menes1.htm

5. ***Isis and Osiris***, by Plutarch, Section 13, http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Plutarch/Moralia/Isis_and_Osiris*/A.html

6. ***Osiris: A Study in Myths, Mysteries and Religion***, Harold P. Cooke, 1931, p.149

7. ***Egyptian Mythology***, Geraldine Pinch, 2002, p.144

8. ***Who Was Menes?***, by Jimmy Dunn, http://www.touregypt.net/featurestories/menes1.htm

9. ***Chronicle of the Pharaohs***, Peter A. Clayton, 2001 (1994), pp.19-20

10. ***Isis and Osiris***, by Plutarch, Section 13, http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Plutarch/Moralia/Isis_and_Osiris*/A.html

11. ***A History of Ancient Egypt***, Nicolas Grimal, 1988, pp.47-48

12. For instance, the New Kingdom *Story of Setna* speaks of the "Day of Awakening, when Osiris shall return to the world once more." See http://touregypt.net/godsofegypt/thebookofthoth.htm

13. ***A History of Ancient Egypt***, Nicolas Grimal, 1988, p.39

14. Ibid, p.37

15. Ibid, p.36

16. Ibid, p.39

17. The Mighty Bull of the Two Lands, http://www.winterscapes.com/sannion/osiris.htm

18. ***Histories***, 2:146, Herodotus, from http://www.mlahanas.de/Greeks/Mythology/Dionysus.html

19. ***Dionysos - Archetypal Image of Indestructible Life***, Carl Kerenyi, 1976, pp.80-83

20. Ibid, pp.81-82

21. Ibid, pp.84-85

22. ***The Ancient Gods Speak***, Donald B. Redford, 2002, pp.132-134

23. ***The Riddle of Resurrection***, Tryggve N. D. Mettinger, 2001, p.176

24. ***De Dea Syria***, Lucian of Samosata, http://www.geocities.com/soho/lofts/2938/deasyria1.html

9 The Mighty One

"The Lord has sent death upon Jacob, and it has come upon Israel. And all the people of Ephraim, and they that dwelt in Samaria shall know, who say in their pride and lofty hearts, 'The bricks are fallen down, but come, let us hew stones, and cut down sycamores and cedars, and let us build for ourselves a tower.'" Isaiah 9:8-10, Septuagint Bible (LXX), Brenton's translation

Nimrod the Insignificant?

The primary thesis of this study is that the Biblical figure known as Nimrod will be resurrected at the end of the age to fulfill the prophecies of the Antichrist. One of the most common arguments against this thesis is that Nimrod can't possibly be the Antichrist because many see him as only a minor Old Testament figure who is rarely mentioned in the Bible. It is true that the name "Nimrod" appears only four times in the entire Bible: twice within the chronology of Genesis 10, once within a similar chronology in 1 Chronicles 1:10, and once in an obscure reference to the "land of Nimrod" in Micah 5:6. With only four Biblical references to "Nimrod" it seems unlikely that this figure could fulfill the role of the greatest deceiver and most powerful Satanic agent that the world has ever seen. Yet there are other reasons why we should not disregard Nimrod so easily.

In Part Eight of this study we examined evidence that Nimrod was known in Egypt as King Narmer, who was later deified as the god Osiris, the Lord of the Underworld. In Part Five we looked at evidence that Nimrod was known to the ancient Sumerians as the great King Enmerkar who attempted to build a huge tower to the gods in the ancient city of Eridu—a city referred to as the original "Babylon" by the historian Berossos.**[1]** Traditionally the Tower of Babel event has been associated with Nimrod, and Jewish commentaries as well as the Jewish historian Josephus both seem very emphatic on this point. Regarding the Sumerian name Enmer-kar, the suffix "kar" means "hunter," and so

"Enmer-kar" is in fact "Enmer the Hunter," just as Nimrod is referred to as the "Mighty Hunter" in Genesis 10. Furthermore, Enmerkar is named on the Sumerian King List as "the one who built Uruk," just as Nimrod is described in Genesis 10:10 as having a kingdom that began in "Babel (Eridu) and Erech (Uruk)... in the land of Shinar." After Enmerkar's death he became honored in Sumerian myth as the semi-divine hero Ninurta, and eventually this cult evolved into the great cult of Marduk, which became the state religion of Babylon after the conquests and religious innovations of Hammurabi. At first glance Nimrod may *appear to be* an insignificant figure from a Biblical perspective, but if our analysis of Nimrod's legacy is correct then it is clear that he was a very important figure from a pagan perspective, both during his life and after his death.

The Tower of Babel

For the Pagan World it all began at the Tower of Babel. Paganism is a religious system that is based on the worship of fallen angels, and in Part Six we examined how the fallen angels were given authority over the nations of the world as a result of mankind's rebellious attempt to build the Tower of Babel. It was then that the nations were divided "according to the number of the sons of God" (Deuteronomy 32:8) and given their different languages. It was a spiritual as well as a linguistic division of mankind. There are seventy names given in the Table of Nations in Genesis 10 which gave rise to the symbolic number of seventy Gentile nations and seventy Gentile languages in Jewish tradition. In fact the nation of Israel made atonement for the sins of the Gentile nations once each year on the Feast of Sukkoth when seventy bulls were sacrificed at God's Holy Temple in Jerusalem. Regarding the destruction of the Temple in 70 AD a Jewish Rabbi is quoted as saying, *"Wo to the nations! They had suffered a great loss without realizing what they had lost. While the Temple existed the altar atoned for them; but now who will atone for them?"* **[2]** What this Rabbi did not know was that the final atoning sacrifice on behalf of the nations had already been offered in the form of Jesus the Messiah.

While on this earth Jesus Himself made a symbolic reference to the "seventy" nations of the pagan world. Recall that at the beginning of His ministry Jesus was confronted by Satan, who boasted over the fact that he possessed authority over all the kingdoms of the world and that they had been "handed over to me" (Luke 4:6). This "hand-over" occurred as a result of the Tower of Babel event. In the New Testament Jesus refers to Satan as the "ruler of this world" (John 12:31, 14:30, 16:11), yet during His ministry Jesus also preached about the coming of the Kingdom of God that would put an end to Satan's worldly kingdom that was made up of "seventy" Gentile nations. In Luke 9:2 Jesus instructed his twelve disciples to "proclaim the kingdom of God," and then in Luke 10 Jesus appointed *seventy* (KJV, NASB) more disciples to travel throughout Israel and proclaim the very same thing. After this group of seventy disciples returned to Him, Jesus proclaimed that He had seen Satan "fall like lightning from heaven." The appointing of the *seventy* was a symbolic "shot across the bow" that signaled the inevitable triumph of God's kingdom over Satan and his fallen angelic host that ruled over the nations of the world.

In reading the different versions of the story related in Luke 10 it can be seen that some translations (NIV, ESV) record that the number of disciples that were appointed was *seventy-two*. Whether the original number was seventy or seventy-two the meaning behind Jesus' symbolic actions remains clear: He was announcing to the world that Satan's kingdom would fall and that God's kingdom was soon to arrive. The discrepancy between seventy and seventy-two crops up in other places as well. For instance, the Greek Septuagint translation of the Old Testament was traditionally completed by seventy Hebrew scribes. Yet in the preface to the Brenton edition it states that the name *Septuagint* "derives from the tradition that it was made by seventy (or seventy-two) Jewish scholars..." The heretical Jewish mystical tradition known as Kabbalah explains that *seventy* refers to the number of nations ruled over by the (fallen) angels, but the more astrologically and mathematically-convenient number of *seventy-two* is arrived at by adding "Israel" and "Satan" to the seventy Gentile nations.**[3]** The 20th Century occult scholar Manly P. Hall even goes so far as to say that *"wherever this round number is used by the Hebrews it really means seventy-two."***[4]** The early Kabbalists were strongly influenced by Egyptian paganism and Gnosticism, and

within each of these traditions the number seventy-two was favored over seventy (see Part Six). Seventy-two is divisible by twelve, and is itself a divisor of the all-important number of 360, which is perhaps the simplest and best explanation for why the number seventy-two is preferred in religious texts of all types.

Despite the pagan preference for the number *seventy-two* there still exist pagan references to the original number of *seventy*. In the Ugaritic literature that has been unearthed by archaeologists in Syria it has been shown that the ancient Canaanites understood that the high god El had a council of exactly *seventy* divine sons. The Canaanites viewed El as an otiose, or inactive deity who had surrendered his authority over the earth to his sons who were ruled over by the god Baal. Scholars who have examined the epic known as the ***Baal Cycle*** have determined that Baal is simply the Canaanite form of the Babylonian god Marduk. In examining the evolution of pagan mythology in its Sumerian, Babylonian, Canaanite, and Greek forms, what we discover is an evolutionary process of "generational layering" that has distanced mankind from any sort of connection to an original, omnipotent, transcendent, and personally-attentive Creator. In Sumerian myth the "heavenly" god is the otiose god Anu, yet the Sumerians were disconnected and separated from Anu and ruled over by the combative brothers Enlil and Enki. In Babylonian mythology the epic known as the ***Enuma Elish*** names Marduk as the son of Enki, and Marduk becomes installed as the ruler of the "council of the gods" and of the world. In Greek myth Marduk is equated with Zeus, whose father was Kronos, whose father was Ouranos the far-distant and otiose deity that represented "heaven." Near the end of the Greek Empire the stage was set for yet another generational step that would have seen Apollo overthrow his father Zeus, just as Zeus had overthrown Kronos, and Kronos had overthrown Ouranos.

The number seventy also crops up in Egyptian traditions of Nimrod who was mythologized as the god Osiris. As pointed out in Part Six, the constellation Orion (the "Great Hunter" in the sky) was viewed as a representation of the spirit of Osiris, and this constellation disappeared from the night sky during the summer months for a period of *seventy* days. Orion was known as the constellation *Sah*, which is also the

Egyptian word for "mummy," as well as the word for "spirit" or "soul." The seventy days of Orion's disappearance in the night sky was understood as the length of time between the death of Osiris and his "resurrection". This strange "resurrection," it must be pointed out, was not a resurrection to the world of the living, but a "resurrection" to a position of ruler of the land of the dead where Osiris became the "Lord of the Underworld." According to Egyptian tradition Osiris was the very first king to be mummified, which was a strange practice copied by the Egyptian rulers that followed him for almost three thousand years. In the strictly-controlled and highly-ritualized mummification process there was a waiting period of exactly *seventy* days between the embalming process and the actual burial of the corpse in its tomb.

The most provocative tradition that is associated with Osiris concerns his manner of death, as explained by classical historians such as Plutarch and Diodorus Siculus. According to Plutarch, Osiris was killed as a result of a great conspiracy involving his brother Set, the Queen of Ethiopia, and *seventy-two* other conspirators. Plutarch does not reveal the identity of these other conspirators, but Diodorus Siculus does. He writes **[5]** that the killers of Osiris were the ***titans***, who were the gods allied with the Greek god Kronos, who is the same as the Sumerian god Enki identified in Part Six as Satan himself. From this information we can begin to recreate the "divine council" scene when God decreed the destruction of Nimrod and his global empire, which was necessary to enable the "division of the nations" into the hands of the fallen angels at the momentous Tower of Babel event. God's response to the Tower of Babel is explained in Genesis 11:6-7, which includes an appeal from God to a group of beings that surrounded Him:

"The Lord said, 'Behold, they are one people and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them. **Come, let us go down** and there confuse their language so that they will not understand one another's speech.'"

The *Book of Jasher* is a non-canonical book that is mentioned in Joshua 10:13 and 2 Samuel 1:18, and it explains the identity of the "us" that God refers to in Genesis 11,

"And they built the tower and the city, and they did this thing daily until many days and years were elapsed. And God said ***to the seventy angels who stood foremost before him***, to those who were near to him, saying, 'Come let us descend and confuse their tongues, that one man shall not understand the language of his neighbor,' and they did so unto them." (Jasher 9:31)

These seventy "angels" are in fact the very same ***titans*** that conspired in the decision to kill Nimrod/Osiris. They are the *fallen angels* who took part in the program to divide mankind by giving the nations different languages. However, to begin this "division" it was necessary to eliminate Nimrod himself, which was a judgment to which the fallen angels/titans willingly agreed.

The Egyptians knew Nimrod as Osiris the son of Geb, who was the Egyptian "earth god" linked with Nut the "sky goddess." The Greeks knew Geb as Kronos whom they also connected with the early Sumerian god Enki, which is a name that means "Lord of the Earth." In Part Six of this series it was shown that Enki was a direct representation of the fallen angel known as Satan the "ruler of this world." In examining the historical Nimrod we find that he was the first Satanically-inspired king to expand his kingdom by means of murder after the flood, which was a crime that was expressly prohibited in Genesis 9:6. Prior to the flood the fallen angels had interacted with humanity with very negative consequences and then, after the flood, it appears that Satan himself crossed this boundary again and became the primary influence on Nimrod. Through Nimrod mankind became united against the Creator, by conquest and by seduction, which was a rebellion that culminated in the attempt to build the Tower of Babel.

The "division of the nations" was the consequence of this rebellion. It was a judgment against both Nimrod and the entire world. A global empire was dissolved, but in its place appeared a divided world of many nations and many languages, with each nation spiritually controlled and manipulated by a fallen angelic power, who were themselves subservient to their leader Satan. At the Tower of Babel Satan agreed to give up his united world kingdom under Nimrod in exchange for a divided world of many kingdoms, with the understanding that his

period of authority over the earth would be temporary and that he would ultimately face judgment. Before his judgment, however, Satan will once again exercise authority over a united world empire which will, once again, be ruled by Nimrod after his resurrection from the dead. In examining the symbol in the book of Revelation of the seven heads that represent seven Satanic kings we find that Nimrod the Antichrist is the first and the last; he is of the seven, but also an eighth, because he appears a second time when his soul comes out of the Abyss. In this way the Pagan Era, during which the majority of mankind has been ruled over by the fallen angels, will come full circle before it is brought to an end at the Second Coming of the true Christ, the true "Alpha and Omega," Jesus of Nazareth.

Nimrod's Other Name

It is a misconception that Nimrod does not appear as a major figure in the Old Testament. In this next section we will show that Nimrod appears throughout the prophetic writings of the Old Testament as the primary human adversary of the people of God and of God Himself. Isaiah repeatedly refers to Nimrod, as does Ezekiel, and the minor prophets Hosea, Micah, and Habakkuk prophesy about Nimrod as well. Often the predictions and prophecies of Nimrod, the false Messiah of Paganism, appear immediately before or after prophecies that are given of the true Messiah of the God of Israel. This all becomes clear once we realize that Israel's prophets simply referred to Nimrod by another name.

Nimrod's other name is given in Genesis 10:11, but this fact has gone entirely unnoticed (as far as I know) by all Biblical scholars except for David Rohl and James Lloyd. Even when I first read Rohl's explanation of this fact several years ago I allowed it to pass by without grasping its importance. Here is Genesis 10:9-12 as given in the KJV, which in this case is faithful to the original Hebrew:

"And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his

kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth **Asshur**, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same [is] a great city."

Nimrod's other name is **Asshur**. His kingdom began in Babel (Eridu) and Erech (Uruk), but then he moved north and established Ninevah, which became the capital of the Assyrian nation, whose people worshiped Asshur, a fierce war god identical to the Babylonian god Marduk. Nimrod was the founder of Ninevah, and Greek legends ascribe the founding of Ninevah to Ninus, a ruler who allegedly *"founded the first empire"* and *"conquered in 17 years the whole of western Asia."***[6]** Nimrod's presence in the region is also confirmed by the ancient city known as Nimrud, located just south of Ninevah, also known as Kalhu in ancient times, which is the Biblical Calah established by Nimrod according to Genesis 10:12.

Identifying Nimrod as Asshur is complicated, however, by two problems. The first involves alternate translations of Genesis 10:11, such as those provided by most modern Bibles such as the ASV, NASB, NIV and ESV. Here is how the ESV gives the text:

"From that land ***he went*** *[referring to Nimrod]* ***into Assyria*** *[Asshur]* and built Nineveh, Rehoboth-Ir, Calah, and Resen between Nineveh and Calah; that is the great city."

The question revolves around whether the word "Asshur" is intended as the name of an *individual* or as the name of a *region*. Modern translators are disposed to view it as a region precisely because they know that Nimrod founded Ninevah, and because a second reference to Asshur appears several lines later in Genesis 10:22 where Asshur is named as a son of Shem.

This brings us to a second problem: Were there two "Asshurs" or only one? David Rohl solves the problem by arguing that there was only one, and that this Asshur is identical with Nimrod the descendent of Ham. Rohl simply concludes that the reference to Asshur as a son of Shem is a Biblical error. On the other hand, Bible translators solve the problem by concluding that there is only one Asshur, and that he is the son of Shem,

unrelated to Nimrod the descendent of Ham. They argue that the first reference to Asshur refers to a region rather than an individual. However, this conclusion was rejected by the scholars who translated both the KJV and the Septuagint (LXX), and for good reasons.

The Hebrew text of Genesis 10:11 begins (see below and read right to left) with the compound word *min-haaretz*, which is translated as "from the land." The second word is *hahi*, meaning essentially "that," and connects "from the land" back to the land of Shinar mentioned previously in verse 10 where Nimrod's kingdom began. The third word is the verb *yatza* which means "(he) went forth." The fourth word is *Asshur*. The fifth word is *vayben* which is derived from the verb *banah* ("to build") and means "(he) builded," and the sixth is *et-Ninevah*.

מִן־הָאָ֣רֶץ הַהִ֗וא יָצָ֤א אַשּׁוּר֙ וַיִּבֶן֙ אֶת־נִינְוֵ֔ה

The most straightforward translation of this text corresponds to the translations found in the KJV and Septuagint (LXX) and it reads,

"Out of that land went forth Asshur, and he built Ninevah..."

The modern translations of this text are in error. Nimrod did not go forth *into* Asshur because there is nothing in the text that suggests that Asshur is the destination. If Asshur was intended as the destination Asshur would either be prefixed with the prepositional article *el*, or would end with a final suffix of the letter *He*, giving either *"yatza el Asshur"* or *"yatza Asshurah"*. Because neither of these forms are used it should be concluded that Asshur is meant either as an adjective that applies to Nimrod, or that Asshur is simply another name for Nimrod. As an adjective the word *asshur* could be related to the word *asher* giving a meaning of "prosperous" or "successful." The verse might then read, "Out of that land he (Nimrod) went forth successfully and built Ninevah." However, this was not the interpretation arrived at by the translators of the Greek LXX or the English KJV. These scholars simply viewed Asshur as the name of the individual who built Ninevah, and from numerous sources we know that this individual was in fact Nimrod. He established his kingdom in Shinar and then he campaigned to the north and built the city of Ninevah. Eventually this city became the capitol of the kingdom

of Asshur that we know as Assyria, whose people worshiped Nimrod as the god Asshur, their primary deity. **[7]**

But if Asshur is another name for Nimrod then what are we to make of the appearance of a *second* Asshur in Genesis 10:22? The answer is that there are no Biblical errors here and there are in fact two distinct Asshurs—one is a descendent of Ham and the other is a descendent of Shem. This is not unprecedented in the book of Genesis and should not be viewed as an improbable conclusion. If we compare the genealogies of the line of Seth with the line of Cain in Genesis 4-5 we find that there are two "Enochs" and two "Lamechs". Also, in the LXX version of Genesis 10 we find that there is an "Elisa" named as a son of Japheth, and then another "Elisa" named as a nephew of the first "Elisa". Names can be shared by two or more people, and the appearance of two "Asshurs" may seem strange but should not distract us from viewing Asshur as another name for Nimrod. The writings of the Old Testament prophets fully support our conclusion that Asshur is another name for Nimrod, and they also provide some amazing evidence that Asshur is in fact the Antichrist, as we will now begin to show.

The Assyrian Threat

Israel's relationship with Asshur the *individual*, identified in this study as Nimrod the Antichrist, is closely connected with Israel's relationship with the *nation* of Asshur, or *Assyria*. This great heathen nation emerged as a threat to Israel in the years after Israel had split into two kingdoms, Israel and Judah, after the death of King Solomon in 931 BC. The southern kingdom of "**Judah**" was named after the tribe of Judah, and included the tribes of Judah and Benjamin. The Kingdom of Judah controlled Jerusalem and was responsible for the holy temple. Judah also carried with it the Messianic Promise of Genesis 49:10. The northern kingdom of "**Israel**" controlled the region known as Samaria, and was often referred to as "Ephraim" which was the most important member of the ten-tribe confederation. During the period of the "divided monarchy" Israel and Judah often fought against each other in addition to facing outside adversaries such as Moab, Edom, and the Kingdom of Aram

with its capital at Damascus. However, the rise of Assyria overshadowed any previous threats that either kingdom had faced in the past. Biblical historian Eugene H. Merrill explains the situation:

"It is clear that the eyes of the world, including Aram and Palestine, were riveted on one nation—mighty Assyria. The revived empire had begun a sustained westward movement under Adad-nirari II (911-891). This was intensified under Tikulti-Ninurta II (890-884) and, by the time of Ahab and Jehoshaphat, had achieved extremely threatening dimensions under Aššur-nasirpal II (883-859). By about 875 he had pressed west as far as... the upper Euphrates, bringing all the Aramean states of that region under Assyrian control. It was his successor, Shalmaneser III (858-824), who first made it clear, however, that Assyria's objective was to extend her hegemony over the entire western world." **[8]**

King Shalmaneser ascended to the throne in 858 BC, and a year later he mustered his forces and moved west in a massive campaign that ended with the conquest of Carchemish (located in southern Turkey), a city that dominated an important ford across a northern section of the Euphrates River. At this time the wicked King Ahab of Israel signed a pact with King Ben-Hadad of Damascus and both nations, Israel and Aram, faced off against Shalmaneser in 853. This was Israel's first brush with Assyria and the combined armies caused Shalmaneser to retreat with his forces back to his capital at Calah (Nimrud).

In 841, under strange circumstances, the prophet Elisha anointed Hazael as the successor to Ben-Hadad of Damascus, even as he openly wept with the knowledge that King Hazael would do evil against Israel (2 Kings 8:7-15). That same year Hazael's kingdom was attacked again by the Assyrian army of Shalmaneser, but this time Israel, led by King Jehu, refused to side with Aram, and instead signed a pact with Shalmaneser and paid him tribute. The grovelling of King Jehu on his knees before

King Shalmaneser of Assyria is shown on the famous Black Obelisk, excavated from Nimrud and now located in the British Museum in London. The text reads,

"Tribute of Jehu, son of Omri. Silver, gold, a golden saplu (bowl), a golden vase with pointed bottom, golden goblets, pitchers of gold, tin, staves (staffs) for the hand of the king, puruhtu (javelins?), I received from him." **[9]**

The monarchy of King Jehu was an improvement over that of King Ahab, but Jehu did not serve the Lord faithfully with all his heart (2 Kings 10:30-31). For this reason, and because he had betrayed Aram and allied with Assyria, the Lord allowed Hazael to take portions of land away from Israel during the years of Jehu's reign (841-814) and afterwards.

After King Jehu died he was succeeded by his son Jehoahaz (ruled 814-798), who continued to do "evil in the sight of the Lord." Eventually, however, Jehoahaz turned to the Lord in repentance and asked for deliverance from the kingdom of Aram. The Bible records that the Lord answered the prayer of Jehoahaz and sent him a "deliverer" (2 Kings 13:5). The identity of this "deliverer" is not explained, but we do know that around this time the Aramean attacks against Israel ceased because Damascus was crushed by Assyrian forces under Adad-nirari III in 803 BC. A stela that was unearthed in 1905 explains the result of this conflict from the Assyrian point of view. Note the reference to "Assur" the god of Assyria:

"Against Aram I marched. Mari, king of Aram, in Damascus his royal city, I shut up. **The terrifying splendor of Assur... overwhelmed him** and he laid hold of my feet, he became my vassal. 2300 talents of silver, 20 talents of gold, 3000 talents of copper, 5000 talents of iron, colored woolen and linen garments, an ivory bed, an ivory couch...his property and his goods, in immeasurable quantity, in Damascus, his royal city, in his palace, I received." **[10]**

For the next fifty years or so the kingdoms of Israel and Judah experienced a period of relative peace, even though they were led by kings who did not always obey God's commandments. The Assyrian

Empire remained in a defensive posture and sometime during the reign of King Assur-dan III (772-755) the prophet Jonah fulfilled his mission to the city of Ninevah. Around this same time the prophet Amos began to speak words of warning to the children of Israel who had become comfortable and complacent, and who were forgetting to fulfill their obligations to the Lord. Amos prophesied against King Jereboam II saying that he would die in battle (fulfilled in 753), and Amos was the first to predict that Israel would be taken away into captivity: *"...your sons and your daughters will fall by the sword, your land will be parceled up by a measuring line and you yourself will die upon unclean soil. Moreover, Israel will certainly go from its land into exile"* (Amos 7:17).

The great prophet Isaiah's ministry began around the year 740 BC near the end of King Uzziah of Judah's reign. According to 2 Kings 15-16 both King Uzziah and his son King Jotham were faithful to the Lord. However, with Jotham's passing Judah became ruled by his son King Ahaz who turned away from God and embraced the pagan practices of the surrounding nations (2 Kings 16:1-4). For this reason we are told that God raised up the surrounding nations to punish Judah. At this same time Assyria was once again beginning to assert its dominance, and to resist this the nations of Israel and Aram (with its capital of Damascus) formed an alliance. However, King Ahaz refused to join this alliance and so, in 735 BC, the armies of Israel and Aram invaded Judah. With the appearance of this threat God called up the prophet Isaiah to speak to King Ahaz, but God's message was rejected by the king (Isaiah 7:1-12). Instead of putting his faith in God King Ahaz honored the gods of Damascus (2 Chronicles 28:23,) and he reached out to the kingdom of Assyria (Asshur) as his potential savior:

"Ahaz sent messengers to say to Tiglath-Pileser king of Assyria, 'I am your servant and vassal. Come up and save me out of the hand of the king of Aram and of the king of Israel, who are attacking me.' And Ahaz took the silver and gold found in the temple of the LORD and in the treasuries of the royal palace and sent it as a gift to the king of Assyria. The king of Assyria complied by attacking Damascus and capturing it. He deported its inhabitants to Kir and put Rezin to death." (2 Kings 16:7-9)

The destruction of Damascus took place in 732 BC, which marked the end of the ancient Kingdom of Aram. Assyrian armies also ravaged Israel and took many captives. During this chaotic time King Pekah of Israel was assassinated and King Hoshea took his place. Hoshea immediately pledged his allegiance to Assyria and began paying a yearly tribute. However, some years later he stopped paying this tribute and turned to Egypt for protection. As a result of this disobedience King Shalmaneser V of Assyria swept into Israel with his armies in 722 BC and completely destroyed the kingdom of Israel, deporting hundreds of thousands of captives to Assyria. According to 2 Kings 17 this happened only because of the obstinate disobedience of the people of Israel.

The Prophets Speak

Israel's prophets during this period had the task of declaring Israel's sins and predicting God's judgment. The sins were grievous and the judgments were harsh, but these were always contrasted with the eventual blessings that were promised to come with the appearance of the Messiah. There were "near" judgments and there were "far" judgments, and Asshur is an important figure in both. On one hand Asshur is the great nation used by God to punish Israel for her idolatry at the end of the period of the divided monarchy, and on the other hand Asshur is the primary figure who will deceive and oppress Israel during the Day of the Lord that will immediately precede the Messianic Kingdom.

The prophet Hosea began his ministry shortly before the death of Israel's King Jereboam II in 753. God's call to Hosea began in a very unique way when God spoke to him and told him to marry a woman who would become a prostitute and have children from her illicit affairs. Hosea's unfaithful wife thus became a symbol of Israel's unfaithfulness to God, and her illegitimate children were given names that predicted the future of the northern kingdom: from punishment, to rejection, and ultimately destruction. Yet God told Hosea that His people would one day repent and finally turn back to God and experience His blessings, just as Hosea was finally told to purchase the favors of his own wife and to forgive her and take her back as his own (3:1-3). In Hosea 4-5 (probably written after

732 BC) the northern kingdom of Israel (Ephraim), is rebuked again for dishonesty, violence, willful ignorance, adultery and idolatry. Judah is also accused of similar sins and both kingdoms are told to expect God's wrath:

"Ephraim will be laid waste on the day of reckoning. Among the tribes of Israel I proclaim what is certain. Judah's leaders are like those who move boundary stones. I will pour out my wrath on them like a flood of water. Ephraim is oppressed, trampled in judgment, intent on pursuing idols. I am like a moth to Ephraim, like rot to the people of Judah. When Ephraim saw his sickness, and Judah his sores, **then Ephraim turned to Assyria [Asshur], and sent to the great king for help. But he is not able to cure you, not able to heal your sores.** For I will be like a lion to Ephraim, like a great lion to Judah. I will tear them to pieces and go away; I will carry them off, with no one to rescue them." (Hosea 5:9-14)

The accusations against Israel continue through chapters 6, 7 and 8, and again we find the accusation that Ephraim has turned to Asshur for help, rather than turning to God as their Savior:

"Israel is swallowed up; now she is among the nations like a worthless thing. **For they have gone up to Assyria [Asshur] like a wild donkey wandering alone.** Ephraim has sold herself to lovers. Although they have sold themselves among the nations, I will now gather them together. **They will begin to waste away under the oppression of the mighty king**... Israel has forgotten his Maker." (Hosea 8:8-10,14)

The harsh message against Israel continues until God recounts His relationship with His people, giving us a sense of God's sadness regarding what will soon happen:

"When Israel was a child, I loved him, and out of Egypt I called my son. The more they were called, the more they went away; they kept sacrificing to the Baals and burning offerings to idols. Yet it was I who taught Ephraim to walk; I took them up by their arms, but they did not know that I healed them. I led them with cords of kindness, with the bands of love, and I became to them as one who eases the yoke on their jaws, and I bent down to them and fed them. They shall not return to the land of Egypt, **but Assyria [Asshur] shall be their king, because they**

have refused to return to me. The sword shall rage against their cities, consume the bars of their gates, and devour them because of their own counsels. My people are bent on turning away from me, and though they call out to the Most High, he shall not raise them up at all. How can I give you up, O Ephraim? How can I hand you over, O Israel?" (Hosea 11:1-8, ESV)

Hosea's message continues with further references to Asshur and to God's anger against Ephraim's sins:

"Ephraim has surrounded me with lies, and the house of Israel with deceit... Ephraim feeds on the wind and pursues the east wind all day long; they multiply falsehood and violence; **they make a covenant with Assyria (Asshur)**, and oil is carried to Egypt." (Hosea 11:12-12:1, ESV)

If Nimrod is indeed the Antichrist, and if his name is also Asshur, then we know that the end-times 70th week covenant of Daniel 9:27 will be a covenant between Israel and Asshur. It is true that Hosea's message above was intended to apply to the nation of Israel after 732 BC when Israel became a vassal of Assyria, yet might there also be an end-times fulfillment that is intended within Hosea's message? I believe that the answer is clearly "YES!" because of the words that are written in Hosea's next chapter:

"But I am the Lord your God from the land of Egypt; you know no God but me, *and besides me there is no savior*. It was I who knew you in the wilderness, in the land of drought; but when they had grazed, they became full, they were filled, and their heart was lifted up; therefore they forgot me. So I am to them like a **lion**; like a **leopard** I will lurk beside the way. I will fall upon them like a **bear** robbed of her cubs; I will tear open their breast, and there I will devour them like a lion, as a **wild beast** would rip them open." (Hosea 13:4-8, ESV)

The end-times symbolism contained in this passage is clear for all who have eyes to see. The conclusion that can be drawn from Hosea's message is that when Israel makes a covenant with Asshur, and trusts Asshur as their savior instead of God, then God's judgment against Israel will take the form of a lion, a leopard, a bear and a beast. The symbolism is the same, and given in the same order, as found in Daniel's vision of

the Four Beasts (Daniel 7) which is a vision that is not completely explained until Revelation 13:1-3:

"And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name. The **beast** I saw resembled a **leopard**, but had feet like those of a **bear** and a mouth like that of a **lion**. The dragon gave the beast his power and his throne and great authority. One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was astonished and followed the beast."

In Hosea the passage continues with a reference to "He" who destroys Israel. This "He" is Asshur, who will be resurrected from the dead to become the ruler of the whole world. Asshur is the great Beast of Revelation who comes out of the Abyss, and his name is given in Revelation 9 as Abaddon and Apollyon, which are names that mean "Destroyer" in Hebrew and Greek:

"He destroys you, O Israel, for you are against me, against your helper. Where now is your king, to save you in all your cities? Where are all your rulers—those of whom you said, 'Give me a king and princes'? I gave you a king in my anger, and I took him away in my wrath. The iniquity of Ephraim is bound up; his sin is kept in store. The pangs of childbirth come for him, but he is an unwise son, for at the right time he does not present himself at the opening of the womb. Shall I ransom them from the power of Sheol? Shall I redeem them from Death? O Death, where are your plagues? O Sheol, where is your sting? Compassion is hidden from my eyes." (Hosea 13:9-14)

As we continue our study we will find that references to Asshur are frequently accompanied by references to Sheol (Hell) and Death. This is explained by the fact that after his death Nimrod/Asshur became viewed as the Lord of the Dead by many ancient cultures. The Egyptians knew Nimrod as Osiris, whose symbol was the constellation Orion, and Osiris was the original prototypical Underworld deity. Nimrod was also known as Adonis in Byblos, as Melqart in Tyre, and as Nergal and Tammuz in Mesopotamia, to name only a few, and all of these deities had strong Underworld connections. When Asshur is resurrected near

the beginning of the Day of the Lord he will proclaim that he has conquered Death and defeated Hell, and much of humanity will immediately believe him, including the leaders of Israel with whom he will make a covenant.

The prophet Micah began his ministry near the end of King Jotham of Judah's reign (740-731 BC) and like Isaiah and Hosea he predicted, and then witnessed, Assyria's invasion and destruction of Israel. Micah begins his message with accusations and warnings against Israel and Judah, and against the leaders and false prophets who were deceiving the people. In chapter 4 Micah then turns to a glorious description of the Messianic Kingdom, and then in chapter 5 he predicts the coming of the Messiah Himself. However, what many scholars miss is the fact that after predicting the appearance of the true Messiah Micah also gives a very clear end-times prophecy of Asshur the *false* Messiah:

"Marshal your troops, O city of troops, for a siege is laid against us. They will strike Israel's ruler on the cheek with a rod. But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times. Therefore Israel will be abandoned until the time when she who is in labor gives birth and the rest of his brothers return to join the Israelites. He will stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they will live securely, for then his greatness will reach to the ends of the earth. And he will be their peace.

When the Assyrian [Asshur] invades our land and marches through our fortresses, we will raise against him seven shepherds, even eight leaders of men. They will rule the land of Assyria [Asshur] with the sword, the land of Nimrod with drawn sword. **He will deliver us from the Assyrian [Asshur] when he invades our land and marches into our borders.** The remnant of Jacob will be in the midst of many peoples like dew from the LORD, like showers on the grass, which do not wait for man or linger for mankind. The remnant of Jacob will be among the nations, in the midst of many peoples, like a lion among the beasts of the forest, like a young lion among flocks of sheep, which mauls and mangles as it goes, and no one can rescue. Your hand will be lifted up in

triumph over your enemies, and all your foes will be destroyed." (Micah 5:1-9)

Micah predicts that the Messiah will come from Bethlehem and that his greatness will reach to the ends of the earth. Micah then predicts that Asshur will invade Israel (see Daniel 11:41,45), but Israel will be defended by "seven shepherds, even eight leaders of men." Furthermore, "He" (meaning the Messiah) will deliver Israel from Asshur. After this final Messianic deliverance all of Israel's foes will be destroyed.

Clearly this predicted deliverance from Asshur must be viewed in an end-times context. It is certainly no coincidence that when Asshur arises—as the Antichrist who is one of the seven but also an eighth (see Revelation 17:11)—Israel will produce "seven shepherds, even eight leaders of men" who will defend the faithful remnant of Israel during the Day of the Lord until the triumphant return of the true Messiah.

To Rebuild the Tower

The idea that Israel's prophets combined predictions of both "near" and "far" events in a single prophecy is proven by examining the words of Isaiah that were proclaimed at this tumultuous time in Israel's history. We have already mentioned how Isaiah attempted to influence King Ahaz of Judah, and how the king rejected the word of God and chose to put his faith in Assyria instead. Isaiah offered to prove that his words were from God, but the king did not even bother to seek confirmation:

"Again the Lord spoke to Ahaz, 'Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven.' But Ahaz said, 'I will not ask, and I will not put the Lord to the test.' And he said, 'Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel. He shall eat curds and honey when he knows how to refuse the evil and choose the good. For before the boy knows how to refuse the evil and choose the good, the land whose two kings you dread will be deserted.'" (Isaiah 7:10-16, ESV)

In this passage Isaiah predicted that a virgin would conceive a child, and that the enemies of King Ahaz (Israel and Aram) would be annihilated before the child becomes old enough to know right from wrong. In the following verses we learn that such a son was born and God then reiterated his prediction saying, *"before the boy knows how to cry 'My father' or 'My mother,' the wealth of Damascus and the spoil of Samaria will be carried away before the king of Assyria."* Furthermore, the Assyrian menace would also *"sweep on into Judah."*

Isaiah's prediction of the birth of a child had both a near and a far fulfillment. In the near term it was fulfilled with the birth of the child to the prophetess as related in Isaiah 8:3, but the ultimate fulfillment of a child to be named Immanuel ("God with us") would come only with the birth of the Messiah. After explaining the near term fulfillment of the prophecy as it would be fulfilled through the invasions of Assyria (8:6-22) Isaiah then begins to explain its ultimate Messianic fulfillment:

"The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined. You have multiplied the nation; you have increased its joy; they rejoice before you as with joy at the harvest, as they are glad when they divide the spoil. For the yoke of his burden, and the staff for his shoulder, the rod of his oppressor, you have broken as on the day of Midian. For every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire. **For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore.** The zeal of the Lord of hosts will do this." (Isaiah 9:2-7)

After giving one of the most beautiful Messianic prophecies ever written the prophet Isaiah then turns his attention back to the present situation and focuses on the apostasy of the northern kingdom of Israel and on the judgment of destruction that will come upon it. Isaiah's words make it

clear that God's anger against Israel is white-hot and that His judgment will not be held back:

"The Lord has sent a word against Jacob, and it will fall on Israel; and all the people will know, Ephraim and the inhabitants of Samaria, who say in pride and in arrogance of heart: *'The bricks have fallen, but we will build with dressed stones; the sycamores have been cut down, but we will put cedars in their place.'* But the Lord raises the adversaries of Rezin against him, and stirs up his enemies. The Syrians on the east and the Philistines on the west devour Israel with open mouth. **For all this his anger has not turned away, and his hand is stretched out still.**

The people did not turn to him who struck them, nor inquire of the Lord of hosts. So the Lord cut off from Israel head and tail, palm branch and reed in one day—the elder and honored man is the head, and the prophet who teaches lies is the tail; for those who guide this people have been leading them astray, and those who are guided by them are swallowed up. Therefore the Lord does not rejoice over their young men, and has no compassion on their fatherless and widows; for everyone is godless and an evildoer, and every mouth speaks folly. **For all this his anger has not turned away, and his hand is stretched out still.**

For wickedness burns like a fire; it consumes briers and thorns; it kindles the thickets of the forest, and they roll upward in a column of smoke. Through the wrath of the Lord of hosts the land is scorched, and the people are like fuel for the fire; no one spares another. They slice meat on the right, but are still hungry, and they devour on the left, but are not satisfied; each devours the flesh of his own arm, Manasseh devours Ephraim, and Ephraim devours Manasseh; together they are wagainst Judah. **For all this his anger has not turned away, and his hand is stretched out still.**

Woe to those who decree iniquitous decrees, and the writers who keep writing oppression, to turn aside the needy from justice and to rob the poor of my people of their right, that widows may be their spoil, and that they may make the fatherless their prey! What will you do on the day of punishment, in the ruin that will come from afar? To whom will you flee for help, and where will you leave your wealth? Nothing remains but to crouch among the prisoners or fall among the slain. **For all this his anger has not turned away, and his hand is stretched out still.**" (Isaiah 9:8-10:4, ESV)

In the passage above there are four accusations against Israel, followed by four judgments against Israel, yet with each judgment Isaiah concludes by saying, *"For all this his anger has not turned away, and his hand is stretched out still."* Clearly Israel's apostasy was complete, and the level that it had reached is illustrated within the first accusation. Unfortunately the Masoretic Text, which almost all modern Bibles are based on, does not include the complete text of this accusation and we must turn to the Septuagint translation of the Old Testament to understand Isaiah's divinely-inspired accusation (see footnote **11** for a comment on the MT vs. LXX debate). Here is the passage that I believe contains the original and unedited accusation:

"The Lord has sent death upon Jacob, and it has come upon Israel. And all the people of Ephraim, and they that dwelt in Samaria shall know, who say in their pride and lofty hearts, '***The bricks are fallen down, but come, let us hew stones, and cut down sycamores and cedars, and let us build for ourselves a tower.***'" (Isaiah 9:8-10, Septuagint, Brenton's translation)

The apostasy of Israel had become so deep, and so complete, that it was as if the people were ready to rise up and rebuild for themselves the Tower of Babel! The baked bricks of the Tower of Babel had long ago fallen down, but it was as if Israel was ready to build a new tower with stone and wood. The Tower of Babel is the ultimate symbol of pride, arrogance, and rebellion against God, and nothing could better illustrate Israel's complete and total rebellion against God at this time. For all this God's anger could not be turned away and His hand was stretched out in judgment. In fact, God's divine anger is not turned away until it is expressed through God's chosen vessel of judgment, which is the nation of Assyria (in its near fulfillment), as well as Asshur himself in its ultimate fulfillment:

"Ah, Assyria [Asshur], the rod of my anger; the staff in their hands is my fury! Against a godless nation I send him, and against the people of my wrath I command him, to take spoil and seize plunder, and to tread them down like the mire of the streets." (Isaiah 10:5-6, ESV)

It is through Asshur that God's anger is finally satisfied and His hand of judgment finally pulled back. Yet the career of Asshur continues and

Isaiah goes on to show how God's judgment, at first expressed *through* Asshur, will finally come *against* Asshur:

"But he does not so intend, and his heart does not so think; but it is in his heart to destroy, and to cut off nations not a few; for he says: 'Are not my commanders all kings?'" (10:7-8, ESV)

Asshur's statement of *"Are not my commanders all kings?"* may have both a "near" and a "far" application, with the "far" fulfillment directly related to the fact that the Antichrist's authority at the time of the end will be given to him by the ten kings that rule over the world (Revelation 17:12-17). In the next passage the Septuagint translation preserves another reference to the Tower of Babel that the Masoretic Text does not provide:

"Then shall he [Asshur] say, 'Have I not taken the country above Babylon and Chalanes, where the tower was built? And have I not taken Arabia, and Damascus, and Samaria? As I have taken them I will also take all the kingdoms: howl, ye idols in Jerusalem, and in Samaria. For as I did to Samaria and her idols, so I will do also to Jerusalem and her idols." (Isaiah 10:9-11, Septuagint)

Isaiah continues with a prediction of the inevitable judgment against the pride and arrogance of Asshur:

"When the Lord has finished all his work on Mount Zion and on Jerusalem, he will punish the speech of the arrogant heart of the king of Assyria and the boastful look in his eyes. For he says: *'By the strength of my hand I have done it, and by my wisdom, for I have understanding; I remove the boundaries of peoples, and plunder their treasures; like a bull I bring down those who sit on thrones. My hand has found like a nest the wealth of the peoples; and as one gathers eggs that have been forsaken, so I have gathered all the earth; and there was none that moved a wing or opened the mouth or chirped.'*

Shall the axe boast over him who hews with it, or the saw magnify itself against him who wields it? As if a rod should wield him who lifts it, or as if a staff should lift him who is not wood! Therefore the Lord God of hosts will send wasting sickness among his stout warriors, and under his glory a burning will be kindled, like the burning of fire. **The light of Israel will become a fire, and his Holy One a flame, and it will**

burn and devour his thorns and briers in one day. The glory of his forest and of his fruitful land the Lord will destroy, both soul and body, and it will be as when a sick man wastes away. The remnant of the trees of his forest will be so few that a child can write them down." (Isaiah 10:12-19, ESV)

Once again there is both a near and a far fulfillment to this prophecy. In the near term the nation of Assyria felt God's judgment in a powerful way at least twice: once when Sennacharib's armies were destroyed by the angel of the Lord during the time of King Hezekiah (Isaiah 37:36), and then again when Ninevah was destroyed by Babylon in 612 BC. However, the final judgment against Asshur will not take place until the coming of the Messiah, when God's Holy One will be as a flame to Asshur. Isaiah continues in his prediction regarding the downfall of Assyria, and he also predicts that there will be a righteous remnant within Israel who will survive the Assyrian menace. After concluding his message against Asshur Isaiah then immediately gives another prophecy about the coming of the *true* Messiah:

"There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord. And his delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide disputes by what his ears hear, but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, **and with the breath of his lips he shall kill the wicked**. Righteousness shall be the belt of his waist, and faithfulness the belt of his loins." (Isaiah 11:1-5, ESV)

Isaiah predicts that the Messiah will destroy "the wicked" with the breath of his lips. In the overall context of Isaiah's message the "wicked" that Isaiah refers to could certainly be Asshur. To support the possibility that Isaiah is predicting that the Messiah will destroy Asshur the Antichrist at the time of the end we need only turn to a later prophecy that comes from the pen of Isaiah. In this passage Isaiah predicts the apocalyptic coming of the "Name of the Lord" which is simply a reference to the Messiah:

"Behold, **the name of the LORD** comes from a remote place; Burning is His anger and dense is His smoke; His lips are filled with indignation and His tongue is like a consuming fire; His breath is like an overflowing torrent, which reaches to the neck, to shake the nations back and forth in a sieve, and to put in the jaws of the peoples the bridle which leads to ruin. You will have songs as in the night when you keep the festival, and gladness of heart as when one marches to the sound of the flute, to go to the mountain of the LORD, to the Rock of Israel. And the LORD will cause His voice of authority to be heard, and the descending of His arm to be seen in fierce anger, and in the flame of a consuming fire in cloudburst, downpour and hailstones. **For at the voice of the LORD Assyria [Asshur] will be terrified, when He strikes with the rod.** And every blow of the rod of punishment, which the LORD will lay on him, will be with the music of tambourines and lyres; and in battles, brandishing weapons, He will fight them. For Topheth [a funeral pyre] has long been ready, indeed, it has been prepared for the king. He has made it deep and large, a pyre of fire with plenty of wood; **The breath of the LORD, like a torrent of brimstone, sets it afire.**" (Isaiah 30:27-33, NASB)

The wickedness of Asshur the king is so great that God views him as a pile of wood that is ready and waiting to be incinerated. He is a pyre that will be lit by the very breath of the Messiah Himself. Make no mistake about it—Asshur is the Antichrist king who will be destroyed at the glorious and triumphant Second Coming of Jesus Christ. A third passage that talks about the death of the Antichrist is provided by Isaiah within a prophecy that contrasts the wickedness of the "Destroyer" with the power and righteousness of God:

"**Woe to you, O destroyer,** while you were not destroyed; and he who is treacherous, while others did not deal treacherously with him. **As soon as you finish destroying, you will be destroyed**; As soon as you cease to deal treacherously, others will deal treacherously with you.

O LORD, be gracious to us; we have waited for You. Be their strength every morning, our salvation also in the time of distress. At the sound of the tumult peoples flee; at the lifting up of Yourself nations disperse... The LORD is exalted, for He dwells on high; He has filled Zion with justice and righteousness. And He will be the stability of your times, a

wealth of salvation, wisdom and knowledge; the fear of the LORD is his treasure...

'Now I will arise,' says the LORD, 'Now I will be exalted, now I will be lifted up. You have conceived chaff, you will give birth to stubble; **My breath will consume you like a fire.** The peoples will be burned to lime, like cut thorns which are burned in the fire. You who are far away, hear what I have done; and you who are near, acknowledge My might." (Isaiah 33:1-6,10-13, NASB)

These three prophecies from Isaiah all point to the fact that the Messiah will one day save Israel and that He will destroy Asshur, the great "destroyer" who is the oppressor of Israel, ***with the very breath of His mouth***. This very same prediction about the destruction of the Antichrist is re-stated in the New Testament by the Apostle Paul:

"Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come. Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, **the man doomed to destruction**. He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God. Don't you remember that when I was with you I used to tell you these things? And now you know what is holding him back, so that he may be revealed at the proper time. For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. **And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.** (2 Thessalonians 2:1-8, NIV)

In this way the wicked man who inspired mankind's rebellion at the Tower of Babel will finally come to his end. During his first appearance 5000 years ago he was the king of a global empire with a capital at the original "Babylon" where the Tower of Babel was located. After Asshur was killed his empire was shattered and the peoples of the world were divided up. When Asshur appears again, after his soul is released from

the Abyss and reunited with his body, there will be another global empire for him to conquer and rule over, known also as Babylon, as predicted in Revelation 17-18.

Asshur, King of Babylon

Isaiah's predictions about Babylon begin in chapter 13 and, as is often the case, these predictions involve both near and far fulfillments. In this particular passage Isaiah seems to begin with a prophecy that has a far fulfillment because it refers to events that will occur during the apocalyptic **Day of the Lord** that immediately precedes the Second Coming of the Messiah. The near fulfillment, on the other hand, begins with verse 17 and speaks of Babylon's destruction at the hands of the Medes. Here is the prediction regarding Babylon that has not yet been fulfilled:

"An oracle concerning Babylon that Isaiah son of Amoz saw: Raise a banner on a bare hilltop, shout to them; beckon to them to enter the gates of the nobles. I have commanded my holy ones; I have summoned my warriors to carry out my wrath-- those who rejoice in my triumph. Listen, a noise on the mountains, like that of a great multitude! Listen, an uproar among the kingdoms, like nations massing together! The LORD Almighty is mustering an army for war. They come from faraway lands, from the ends of the heavens-- the LORD and the weapons of his wrath-- to destroy the whole country. **Wail, for the day of the LORD is near; it will come like destruction from the Almighty.** Because of this, all hands will go limp, every man's heart will melt. Terror will seize them, pain and anguish will grip them; they will writhe like a woman in labor. They will look aghast at each other, their faces aflame. **See, the day of the LORD is coming --a cruel day, with wrath and fierce anger-- to make the land desolate and destroy the sinners within it.** The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light. I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless. I will make man scarcer than pure gold, more rare than the gold of Ophir. Therefore I will

make the heavens tremble; and the earth will shake from its place at the wrath of the LORD Almighty, in the day of his burning anger." (Isaiah 13:1-13, NIV)

In the Septuagint the underlined passage above reads, *"For the stars of heaven, **and Orion**, and all the host of heaven, shall not give their light."* The Day of the Lord will end with the destruction of Asshur, known also as Nimrod, whose symbol was understood by the pagan nations to be the constellation Orion. What Isaiah tells us through the Septuagint is that during the Day of the Lord, when the time for God's judgment arrives, Asshur's heavenly symbol will not give its light.

Isaiah's oracle against Babylon concludes by predicting the restoration of Israel when God's people will settle in their own land and rule over the surrounding nations that had once oppressed them (Isaiah 14:1-2). And then at that time, only *after* Israel has received the blessings of the Messianic Kingdom, will they take up a taunt against the king of Babylon. It is important to understand the context of this next passage because it has too often been misunderstood. This king is not Sennacharib, and the text does not drift into a description of Satan. The King of Babylon that Isaiah refers to, whom the restored nation of Israel taunts, is none other than Asshur the Antichrist. Asshur will rise once again to become the ruler of the nations and with his power he will also become Israel's greatest oppressor. Here is the passage in its entirety:

"When the Lord has given you rest from your pain and turmoil and the hard service with which you were made to serve, you will take up this taunt against the king of Babylon:

"How the oppressor has ceased, the insolent fury ceased! The Lord has broken the staff of the wicked, the scepter of rulers, that struck the peoples in wrath with unceasing blows, that ruled the nations in anger with unrelenting persecution. The whole earth is at rest and quiet; they break forth into singing. The cypresses rejoice at you, the cedars of Lebanon, saying, *'Since you were laid low, no woodcutter comes up against us.'* Sheol beneath is stirred up to meet you when you come; it rouses the shades to greet you, all who were leaders of the earth; it raises from their thrones all who were kings of the nations. All of them will answer and say to you: *'You too have become as weak as we! You have become like us!'*

Your pomp is brought down to Sheol, the sound of your harps; maggots are laid as a bed beneath you, and worms are your covers.

"How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, *'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; I will ascend above the heights of the clouds; I will make myself like the Most High.'* But you are brought down to Sheol, to the far reaches of the pit. Those who see you will stare at you and ponder over you: *'Is this the man who made the earth tremble, who shook kingdoms, who made the world like a desert and overthrew its cities, who did not let his prisoners go home?'*

"All the kings of the nations lie in glory, each in his own tomb; but you are cast out, away from your grave, like a loathed branch, clothed with the slain, those pierced by the sword, who go down to the stones of the pit, like a dead body trampled underfoot. You will not be joined with them in burial, because you have destroyed your land, you have slain your people. May the offspring of evildoers nevermore be named! Prepare slaughter for his sons because of the guilt of their fathers, lest they rise and possess the earth, and fill the face of the world with cities.

"I will rise up against them," declares the Lord of hosts, "and will cut off from Babylon name and remnant, descendants and posterity," says the Lord. "And I will make it a possession of the hedgehog, and pools of water, and I will sweep it with the broom of destruction," declares the Lord of hosts.

The Lord of hosts has sworn: **"As I have planned, so shall it be, and as I have purposed, so shall it stand, that I will break the Assyrian [Asshur] in my land, and on my mountains trample him underfoot; and his yoke shall depart from them, and his burden from their shoulder."**

This is the purpose that is purposed concerning the whole earth, and this is the hand that is stretched out over all the nations. For the Lord of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back?" (Isaiah 14:3-27, ESV)

The traditional interpretation of this passage holds that Satan is referred to in verse 12, which is translated in the KJV as, *"How art thou fallen from heaven, O Lucifer, son of the morning!"* We must remember, however, that this is a taunt against the king that is voiced by the people that he had

oppressed. They say to him mockingly, *"Oh how you have fallen from heaven,"* yet it is clear that the King of Babylon is only a man (and not a fallen archangel) and that he only imagined in his heart that he could ascend to heaven. In fact in the end, despite his lofty ambitions, he finds that he has only *descended* to Hell. As long as the conclusion in verses 24-28 is not separated from the body of the prophecy in verses 3-23 it is clear that Asshur is the subject of the entire prediction and that he is the "King of Babylon" whom Israel will taunt. The final reference in this passage to the Lord's "outstretched hand" points back to the original accusation that began in Isaiah 9:8 with the reference to the "tower" that Ephraim wished to rebuild, which was a metaphorical description of Ephraim's deep apostasy. Through Isaiah God then predicted that Asshur was the "rod of my anger," and finally in Isaiah 14:24-28 God concludes by saying that His outstretched hand of judgment that will affect "all the nations" will be felt through Asshur. Yet Asshur will fall on the mountains of Israel. This is God's plan and God's purpose, and no one will be able to change it.

The name "Lucifer, son of the Morning," comes from the Hebrew *Helel ben Shakar*, also translated as "Shining One, son of the Dawn." But if Satan is Lucifer, then who is his father "Shakar"? The only being that can be viewed as Satan's father is God the Creator, but why would God be named as *Shakar*? However, if we view Lucifer as Asshur who will one day return as the Antichrist, and view *Shakar* as Satan his father (the former chief of the "morning stars" - see Job 38:7), then Isaiah's entire prophecy with all of its apocalyptic overtones makes much more sense. **[12]**

One last item that is important to point out, is the statement regarding the judgment of Asshur the King of Babylon in Isaiah 14:21: *"Prepare slaughter for his sons because of the guilt of their fathers, lest they rise and possess the earth, and fill the face of the world with cities."* This command is essentially the very opposite of the mandate that was given in Genesis 9:1 to the sons of Noah, *"Be fruitful and multiply, and fill the earth."* This was the original command, but because of the wickedness of Asshur God commands that his descendents are to be killed so that they cannot *"fill the earth"* as they were first instructed to do.

There is yet one more passage from Isaiah that identifies Asshur as the King of Babylon, and it is found within an oracle given against the city of Tyre. This city worshiped a form of Nimrod known as Melqart, whom the Greeks knew as Heracles. The Greeks were careful to distinguish the Tyrian Heracles, whom they equated with Zeus, from their own hero Heracles about whom they told many tales. Tyre's Heracles was seen as a supreme god, whereas their hero was insignificant in comparison and understood to be only partially divine. During the time of Alexander the Great when the Greeks conquered Egypt they identified Osiris as a supreme God and referred to him as the "Egyptian Heracles," and when in India they gave similar honor to the god Krishna whom they referred to as the "Indian Heracles." Tyre was always known as an important cult center that worshiped a form of Nimrod, and perhaps that is why Isaiah mentions him directly within his oracle against Tyre:

"Behold the land of the Chaldeans; this people was not, till the Assyrian [Asshur] founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin." (Isaiah 23:13, KJV)

Asshur was the post-flood founder and king of the original city of Babylon that was built in the land of the Chaldeans, but through his pride and arrogance he brought his entire empire to ruin. In the future, when Asshur comes again and brings the history of Paganism full circle, he will do the very same thing just as Isaiah 14:20 says of Asshur, *"...you have destroyed your land, you have slain your people."*

A Covenant With Asshur

After giving his oracle against Tyre in chapter 23 the prophet Isaiah then proceeds into a lengthy predictive narrative of the judgments that will befall Israel, the earth, and all its nations and people, which continues from chapter 24 to the end of chapter 35. The overall subject is the **Day of the Lord**, and Israel is warned of what will happen during this time and encouraged to remain faithful to God. Within this lengthy narrative we find a warning that is given to Israel regarding a covenant that the leaders of Israel will make with an unnamed party:

"Therefore, hear the word of the LORD, O scoffers, who rule this people who are in Jerusalem, because you have said, *'We have made a covenant with death, and with Sheol we have made a pact. The overwhelming scourge will not reach us when it passes by, for we have made falsehood our refuge and we have concealed ourselves with deception.'*

Therefore thus says the Lord GOD, *'Behold, I am laying in Zion a stone, a tested stone, a costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed. I will make justice the measuring line and righteousness the level; then hail will sweep away the refuge of lies and the waters will overflow the secret place. Your covenant with death will be canceled, and your pact with Sheol will not stand; when the overwhelming scourge passes through, then you become its trampling place. As often as it passes through, it will seize you; for morning after morning it will pass through, anytime during the day or night, and it will be sheer terror to understand what it means.'*

The bed is too short on which to stretch out, and the blanket is too small to wrap oneself in. For the LORD will rise up as at Mount Perazim, He will be stirred up as in the valley of Gibeon, to do His task, His unusual task, and to work His work, His extraordinary work. And now do not carry on as scoffers, or your fetters will be made stronger; for I have heard from the Lord GOD of hosts of decisive destruction on all the earth." (Isaiah 28:14-22, NASB)

Many Bible scholars believe that this covenant is the very same covenant that is referred to in Daniel 9:27, which will be a covenant between Israel and the Antichrist:

"And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

The signing of this covenant marks the beginning of a final seven year period of judgment that will come upon Israel and all the earth prior to the return of Israel's *true* Messiah. Bible scholar Arnold Fruchtenbaum points out several areas of similarity between Daniel's covenant and Isaiah's "Covenant with Death."**[13]** First, it should be noted that according to Isaiah the rulers of Israel will enter into this covenant

because they believe it will protect them from the "overwhelming scourge." However, this covenant will be broken and Israel will become a "trampling place" when the "overwhelming scourge passes through." In Daniel we also find that the covenant will be broken, which will occur at the midpoint of the seven year period when the Antichrist causes the sacrifices to stop. In Daniel's account we also see that the Antichrist is referred to as "one who makes desolate," and in Isaiah's account we find that Israel does indeed experience desolation from the repeated terror of the "overwhelming scourge," which Fruchtenbaum takes to be the armies of the Antichrist. The final similarity is found from the "destruction" that will come as a result of the covenant. In Daniel it is predicted that the Antichrist will come to his destruction, and in Isaiah there is a warning of "decisive destruction on all the earth."

Further insight into Isaiah's "Covenant with Death and Hell" can be gained when we identify the resurrected Asshur as the Antichrist with whom Israel will sign the covenant. When Asshur rises up out of his tomb to the great astonishment of the entire world it will appear that he has cheated death and overcome Hell. After this miraculous appearance he will be embraced by the kings of the world and then he will turn his attention to Israel. Through deception and flattery Israel's leaders will accept Asshur as their protector and say, *"We have made a covenant with death, and with Sheol we have made a pact."* But in the end the leaders of Israel will realize their betrayal and they will not find peace until they turn to Yeshua as their faithful and true Messiah.

Delayed Justice

Hosea, Micah and Isaiah all ministered near the end of Israel's period of the divided monarchy and all of them witnessed the rise of Assyria and the destruction and exile of the northern kingdom of Israel that took place in 722 BC. The next group of prophets that were called up by God were Nahum, Habakkuk and Zephaniah. They ministered in the years preceding the destruction of Ninevah in 612 BC at the hands of the newly risen empire of Babylon. The prophet Nahum warned of God's wrath against the wickedness of Ninevah and he predicted the city's complete destruction. The prophet Zephaniah predicted the fall of

Ninevah as well, but he focused primarily on the end-times judgment that will come against all nations during the Day of the Lord. The ministry of the prophet Habakkuk came during this same time, and his message begins with a lament regarding the rise of wickedness and injustice in the land of Judah:

"The oracle that Habakkuk the prophet received:
'How long, O LORD, must I call for help, but you do not listen? Or cry out to you, "Violence!" but you do not save? Why do you make me look at injustice? Why do you tolerate wrong? Destruction and violence are before me; there is strife, and conflict abounds. Therefore the law is paralyzed, and justice never prevails. The wicked hem in the righteous, so that justice is perverted."

The response that Habakkuk receives from the Lord is very troubling, because God tells the prophet that He will raise up the cruel and brutal kingdom of Babylon to punish Judah for her sins:

"Look at the nations and watch--and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told. I am raising up the Babylonians, that ruthless and impetuous people, who sweep across the whole earth to seize dwelling places not their own. They are a feared and dreaded people; they are a law to themselves and promote their own honor. Their horses are swifter than leopards, fiercer than wolves at dusk. Their cavalry gallops headlong; their horsemen come from afar. They fly like a vulture swooping to devour; they all come bent on violence. Their hordes advance like a desert wind and gather prisoners like sand. They deride kings and scoff at rulers. They laugh at all fortified cities; they build earthen ramps and capture them. Then they sweep past like the wind and go on – guilty men, whose own strength is their god."

When Habakkuk hears this word from God he becomes even more perplexed and distraught. How is it that God can use a nation that is even more evil than Judah to punish Judah?

"O LORD, are you not from everlasting? My God, my Holy One, we will not die. O LORD, you have appointed them to execute judgment; O Rock, you have ordained them to punish. Your eyes are too pure to look

on evil; you cannot tolerate wrong. Why then do you tolerate the treacherous? Why are you silent while the wicked swallow up those more righteous than themselves? You have made men like fish in the sea, like sea creatures that have no ruler. The wicked foe pulls all of them up with hooks, he catches them in his net, he gathers them up in his dragnet; and so he rejoices and is glad. Therefore he sacrifices to his net and burns incense to his dragnet, for by his net he lives in luxury and enjoys the choicest food. Is he to keep on emptying his net, destroying nations without mercy? I will stand at my watch and station myself on the ramparts; I will look to see what he will say to me, and what answer I am to give to this complaint."

The prophet was deeply troubled at the thought of a Babylonian onslaught and he wondered how long God would tolerate such wickedness. Apparently God was moved by the sincere questioning that came from Habakkuk because He provides a very important answer and tells Habakkuk to write it down and preserve it on tablets:

"Then the LORD replied: 'Write down the revelation and make it plain on tablets so that a herald may run with it. For the revelation awaits an appointed time; it speaks of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay.'

"See, he is puffed up; his desires are not upright-- but the righteous will live by his faith -- indeed, wine betrays him; he is arrogant and never at rest. Because he is as greedy as the grave [Sheol] and like death is never satisfied, he gathers to himself all the nations and takes captive all the peoples. Will not all of them taunt him with ridicule and scorn, saying, "Woe to him who piles up stolen goods and makes himself wealthy by extortion! How long must this go on? Will not your debtors suddenly arise? Will they not wake up and make you tremble? Then you will become their victim. Because you have plundered many nations, the peoples who are left will plunder you. For you have shed man's blood; you have destroyed lands and cities and everyone in them.

"Woe to him who builds his realm by unjust gain to set his nest on high, to escape the clutches of ruin! You have plotted the ruin of many peoples, shaming your own house and forfeiting your life. The stones of the wall will cry out, and the beams of the woodwork will echo it.

"Woe to him who builds a city with bloodshed and establishes a town by crime! Has not the LORD Almighty determined that the people's labor is only fuel for the fire, that the nations exhaust themselves for nothing? For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

"Woe to him who gives drink to his neighbors, pouring it from the wineskin till they are drunk, so that he can gaze on their naked bodies. You will be filled with shame instead of glory. Now it is your turn! Drink and be exposed! The cup from the LORD's right hand is coming around to you, and disgrace will cover your glory. The violence you have done to Lebanon will overwhelm you, and your destruction of animals will terrify you. For you have shed man's blood; you have destroyed lands and cities and everyone in them.

"Of what value is an idol, since a man has carved it? Or an image that teaches lies? For he who makes it trusts in his own creation; he makes idols that cannot speak. Woe to him who says to wood, 'Come to life!' Or to lifeless stone, 'Wake up!' Can it give guidance? It is covered with gold and silver; there is no breath in it.

"But the LORD is in his holy temple; let all the earth be silent before him."

At the beginning of the message Habakkuk is told that the revelation applies to the time of the end. The prophet is told that he must wait patiently for fulfillment, but that it will certainly come. We must also bear in mind that God's response is meant to satisfy Habakkuk's desire to see God's justice applied to Babylon. For these reasons I believe that God's response is directed squarely at Nimrod the original King of Babylon who will appear a second time as the Antichrist. Only then will Nimrod feel the full force of God's justice.

God describes this unnamed individual as "puffed up" and "arrogant" which certainly describes the attitude of Nimrod. He is also compared to Sheol and Death which, as we have seen, are often mentioned in connection with Nimrod/Asshur. Prior to the career of Nimrod in Genesis 9:6 we see that God gave a direct commandment against murder, and we know that Nimrod built his empire by shedding the blood of man. In building his empire he also destroyed lands and cities, took captives, and gathered all nations to himself.

Nimrod also oversaw the building of the Tower of Babel. Josephus writes that this tower was built so that Nimrod would be able to escape God's judgment if it came again in the form of a flood. It was built high above the flood level and it was made of bricks sealed with bitumen so that "it might not be liable to admit water,"**[14]** just as God's response to Habakkuk says, *"Woe to him who builds his realm by unjust gain to set his nest on high, to escape the clutches of ruin."*

Another accusation that can be directly applied to Nimrod is that this figure was responsible for *promoting the drinking of wine*. When we turn to the Greek writings on Nimrod in his guise as the Egyptian god Osiris we find that Diodorus Siculus gives him due credit:

"And the discovery of the vine, they say, was made by Osiris and that, having further devised the proper treatment of its fruit, he was the first to drink wine and taught mankind at large the culture of the vine and the use of wine, as well as the way to harvest the grape and to store the wine."

"Of Osiris they say that, being of a beneficent turn of mind, and eager for glory, he gathered together a great army, with the intention of visiting all the inhabited earth and teaching the race of men how to cultivate the vine..." **[15]**

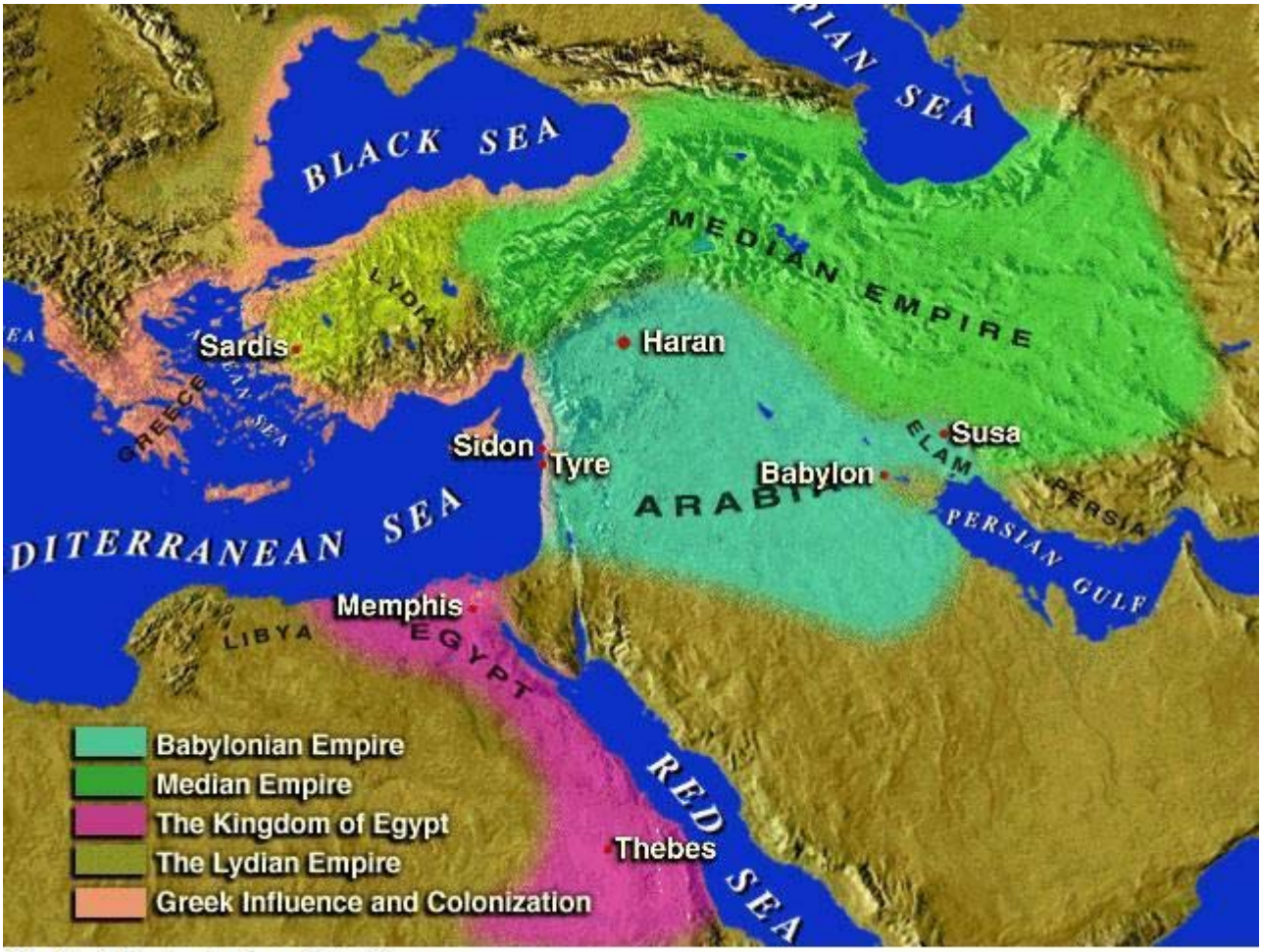
The Greek writers were unanimous in their belief that the god they worshiped as Dionysos was merely a form of Osiris that had been transplanted from Egypt. The Romans knew Dionysos as Bacchus, and both Bacchus and Dionysos were closely identified with wine and drunkenness. Nimrod's personal connection with wine can perhaps be traced back to his ancestor Ham who committed an indiscretion against his drunken father Noah as described in Genesis 9:20-24, which seems to be hinted at within Habakkuk's prophecy.

Nimrod can also be given credit for bringing Paganism to the post-flood world, which is simply the worship of fallen angels as gods. According to Plutarch in his re-telling of the story of *Isis and Osiris* it was Osiris who first taught the Egyptians how to properly "honour the gods." We know that from the very beginning of the Egyptian religion, as in all forms of Paganism, the "gods" were worshiped and represented through idols. In

this way we can see how it is possible to view Nimrod as one of the first promoters of idolatry, which is another of the accusations against the unnamed individual found in Habakkuk's message.

The final accusation from Habakkuk's message that must be mentioned is very brief, yet it points undeniably to Nimrod. The unnamed figure is warned: *"your destruction of animals will terrify you."* Certainly this refers to Nimrod's fame as a "mighty hunter" as mentioned in Genesis 10:9. Perhaps Nimrod trained his armies for battle by sending them out on great hunts, which is an activity that is represented in the Egyptian artifact known as the Hunter's Palette that dates to the very same time period as the Narmer Palette (both of which are analyzed in Part Eight). Nimrod brought death and destruction to the animal world but through Habakkuk God seems to be saying that Nimrod will find terror in the memory of his killings.

The message that God gives to Habakkuk is intended to satisfy the prophet's desire to see justice applied to Babylon. What we see is that God views Nimrod as the great wicked influence over Babylon and judgment against Babylon cannot be complete until Nimrod himself is judged. Nimrod is accused of arrogance and greed, and of plundering the nations of the world, and he is warned that he will one day be plundered. He is accused of promoting drunkenness throughout the world, yet he will one day be forced to drink from the Lord's own cup and come to shame instead of glory. Nimrod is also accused of killing humans and animals and of bringing violence and destruction to cities and nations, and for these many sins violence will come against Nimrod and he will be destroyed. In this way divine judgment against Babylon will finally be complete.



The Rival Empires in Jeremiah's Time
(Norris, D. Thaine: Logos Deluxe Map Set. Oak Harbor, WA : Logos Research Systems, Inc., 1997 c1995)

Egypt and Asshur

When God made His covenant with Abraham God gave his descendents all of the land from *"the river of Egypt as far as the great river, the river Euphrates"* (Genesis 15:18). This original *Promised Land* was bordered by the kingdom of Egypt on the west and the kingdom of Assyria on the east, and throughout its existence Israel has often been threatened by these two great nations. During the time of Hosea, Micah and Isaiah, when Assyria was dominant, the prophets had to repeatedly warn Israel's leaders to put their faith in God rather than trying to gain peace and safety by forming alliances with these nations.

The prophet Hosea admonished Israel for its alliance with Assyria: *"When Ephraim saw his sickness, and Judah his sores, then Ephraim turned to Assyria, and sent to the great king for help. But he is not able to cure you, not able to heal your sores"* (5:13). Israel looked everywhere for help except to

the Lord: *"Israel's arrogance testifies against him, but despite all this he does not return to the LORD his God or search for him. Ephraim is like a dove, easily deceived and senseless-- now calling to Egypt, now turning to Assyria"* (7:10-11). Hosea also compared Israel to a donkey wandering aimlessly: *"For they have gone up to Assyria like a wild donkey wandering alone. Ephraim has sold herself to lovers"* (8:9).

Israel was destroyed by Assyria, the very nation their leaders had put their faith in. Soon after this disaster the prophet Isaiah warned Judah against making a similar mistake by forming an alliance with Egypt:

"Woe to the obstinate children," declares the LORD, "to those who carry out plans that are not mine, forming an alliance, but not by my Spirit, heaping sin upon sin; who go down to Egypt without consulting me; who look for help to Pharaoh's protection, to Egypt's shade for refuge. But Pharaoh's protection will be to your shame, Egypt's shade will bring you disgrace... Through a land of hardship and distress, of lions and lionesses, of adders and darting snakes, the envoys carry their riches on donkeys' backs, their treasures on the humps of camels, to that unprofitable nation, to Egypt, whose help is utterly useless. Therefore I call her Rahab the Do-Nothing." (Isaiah 30:1-7)

"Woe to those who go down to Egypt for help, who rely on horses, who trust in the multitude of their chariots and in the great strength of their horsemen, but do not look to the Holy One of Israel, or seek help from the LORD. Yet he too is wise and can bring disaster; he does not take back his words. He will rise up against the house of the wicked, against those who help evildoers. But the Egyptians are men and not God; their horses are flesh and not spirit. When the LORD stretches out his hand, he who helps will stumble, he who is helped will fall; both will perish together." (Isaiah 31:1-3)

Many times Israel's leaders looked to Egypt and Assyria as allies and potential saviors but through the prophets God repeatedly warned Israel that He was their only Savior, that Israel should only look to Him, and that they would only come to ruin by putting faith in their enemies. Egypt and Assyria would deceive and oppress Israel even to the very

end but then, after the return of the Messiah, God would gather Israel and turn to Egypt and Assyria with blessings:

"In that day the Lord will reach out his hand a second time to reclaim the remnant that is left of his people **from Assyria, from Lower Egypt, from Upper Egypt,** from Cush, from Elam, from Babylonia, from Hamath and from the islands of the sea. He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth... The LORD will dry up the gulf of the Egyptian sea; with a scorching wind he will sweep his hand over the Euphrates River. He will break it up into seven streams so that men can cross over in sandals. There will be a highway for the remnant of his people that is left from Assyria, as there was for Israel when they came up from Egypt." (Isaiah 11:11-16)

"So the LORD will make himself known to the Egyptians, and in that day they will acknowledge the LORD. They will worship with sacrifices and grain offerings; they will make vows to the LORD and keep them. The LORD will strike Egypt with a plague; he will strike them and heal them. They will turn to the LORD, and he will respond to their pleas and heal them. **In that day there will be a highway from Egypt to Assyria.** The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together. In that day Israel will be the third, along with Egypt and Assyria, a blessing on the earth. The LORD Almighty will bless them, saying, "**Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance.**" (Isaiah 19:21-25)

"In that day the LORD will thresh **from the flowing Euphrates to the Wadi of Egypt**, and you, O Israelites, will be gathered up one by one. And in that day a great trumpet will sound. **Those who were perishing in Assyria and those who were exiled in Egypt** will come and worship the LORD on the holy mountain in Jerusalem." (Isaiah 27:12-13)

"In that day people will come to you **from Assyria and the cities of Egypt, even from Egypt to the Euphrates** and from sea to sea and from mountain to mountain." (Micah 7:12)

The story of the relationship between Egypt and Assyria continues within the writings of the prophet Ezekiel. He lived after the fall of

Assyria and he witnessed the rise of Babylon. Ezekiel was deported from Israel in 597 BC after one of Nebuchadnezzar's invasions and Ezekiel was in Babylon when Jerusalem was destroyed in 586. It was during the long siege of Jerusalem that Ezekiel received from God the first of seven prophecies that were directed against Pharaoh of Egypt, which can be found in Ezekiel 29-32. In the time leading up to Babylon's invasion Israel was faced with the choice of either submitting to Babylon willingly, or holding out against Babylon and hoping for a great victory. This was also the time of the prophet Jeremiah, and he warned the leaders of Jerusalem that they should submit willingly to Babylon, because Babylon's triumph had been ordained by God (see Jeremiah 27). However, the leaders of Israel were swayed against the words of Jeremiah by the predictions of false prophets such as Hananiah (Jeremiah 28), and because they received assurances from Pharaoh Hophra of Egypt that he would lead his armies in defense of Jerusalem. After Babylon attacked, however, the aid from Egypt never materialized, and it was because of this treachery that God's wrath turned against Egypt, and the nation received the judgment from God predicted by Ezekiel.

In addition to predicting the judgments that would befall Egypt Ezekiel also recorded a strange message from God that was to be delivered to Pharaoh. In this message God asks the king of Egypt who he compares himself to. The question is rhetorical because God continues and compares the king of Egypt to *Asshur*. Understand that this comparison is probably meant to refer to both the *nation* of Assyria that had recently been defeated, as well as to Asshur *the individual* who plays such a prominent role in both Egyptian and Assyrian history and religion. Here is God's message to Pharaoh:

"In the eleventh year, in the third month, on the first day of the month, the word of the Lord came to me: Son of man, say to Pharaoh king of Egypt and to his multitude:

'**Whom are you like in your greatness? Behold, Assyria [Asshur] was a cedar in Lebanon,** with beautiful branches and forest shade, and of towering height, its top among the clouds. The waters nourished it; the deep made it grow tall, making its rivers flow around the place of its planting, sending forth its streams to all the trees of the field. So it

towered high above all the trees of the field; its boughs grew large and its branches long from abundant water in its shoots. All the birds of the heavens made their nests in its boughs; under its branches all the beasts of the field gave birth to their young, and under its shadow lived all great nations. It was beautiful in its greatness, in the length of its branches; for its roots went down to abundant waters. The cedars in the garden of God could not rival it, nor the fir trees equal its boughs; neither were the plane trees like its branches; no tree in the garden of God was its equal in beauty. I made it beautiful in the mass of its branches, and all the trees of Eden envied it, that were in the garden of God.'

Therefore thus says the Lord God: 'Because it towered high and set its top among the clouds, and its heart was proud of its height, I will give it into the hand of a mighty one of the nations. He shall surely deal with it as its wickedness deserves. I have cast it out. Foreigners, the most ruthless of nations, have cut it down and left it. On the mountains and in all the valleys its branches have fallen, and its boughs have been broken in all the ravines of the land, and all the peoples of the earth have gone away from its shadow and left it. On its fallen trunk dwell all the birds of the heavens, and on its branches are all the beasts of the field. All this is in order that no trees by the waters may grow to towering height or set their tops among the clouds, and that no trees that drink water may reach up to them in height. For they are all given over to death, to the world below, among the children of man, with those who go down to the pit.'

Thus says the Lord God: 'On the day the cedar went down to Sheol I caused mourning; I closed the deep over it, and restrained its rivers, and many waters were stopped. I clothed Lebanon in gloom for it, and all the trees of the field fainted because of it. I made the nations quake at the sound of its fall, when I cast it down to Sheol with those who go down to the pit. And all the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the world below. They also went down to Sheol with it, to those who are slain by the sword; yes, those who were its arm, who lived under its shadow among the nations. **Whom are you thus like in glory and in greatness among the trees of Eden?** You shall be brought down with the trees of Eden to the world below. You shall lie

among the uncircumcised, with those who are slain by the sword. This is Pharaoh and all his multitude,' declares the Lord God." (Ezekiel 31, ESV)

Before we analyze this text we should recall the end of a particular passage from Isaiah that also describes Asshur as a great tree of Lebanon,

"Behold, the Lord God of hosts will lop the boughs with terrifying power; the great in height will be hewn down, and the lofty will be brought low. He will cut down the thickets of the forest with an axe, and Lebanon will fall by the Majestic One." (Isaiah 10:33-34)

We have already determined that the prophet Habakkuk refers to Nimrod when he says, *"The violence you have done to Lebanon will overwhelm you"* (2:17), and Isaiah's prophecy of the King of Babylon says that at his death *"Even the pine trees and the cedars of Lebanon exult over you and say, 'Now that you have been laid low, no woodsman comes to cut us down'"* (14:8). From these texts we know that Nimrod conquered Lebanon, that he pillaged its forests, and that he then became identified with the region. In fact, a word virtually identical to "Asshur" became the Sumerian name for the mighty "cedar" or "cypress tree" that dominated the mountains and valleys of Lebanon. Bible scholar John Walvoord writes,

"Some scholars think that "Assyria" ('aššûr) should be emended to read "cypress tree" (or "pine tree") (te'aššûr) because of the difficulty in understanding why Ezekiel would mention Assyria in his prophecies against Egypt." **[16]**

There are two reasons why Pharaoh was compared to Asshur. In the first place the king of Egypt held ambitions of leading his nation to achieve glory similar to that previously experienced by the nation of Assyria. Yet God wanted to make it clear that although Assyria had achieved great glory she had been cut down and destroyed, which is the same fate that is predicted for Egypt.

The second reason for comparing Pharaoh to Asshur was probably understood by Pharaoh to be much more personal. For Pharaoh, the god Asshur was known as Osiris, and all of the royal dynasties of Egypt

traced their origin back to this god who, before his death, had been the first king to unite Egypt within a single kingdom, and who also went forth with his armies and conquered the known world. It was only natural for the king of Egypt to honor, admire, and compare himself to Osiris who, it was believed, held the keys to the afterlife. Egyptian religion worshiped Osiris as the ruler of the land of the dead, and it was Osiris who presided over the judgment of souls after death, which is a belief made clear in the Egyptian *Book of the Dead*, and in many other Egyptian texts. For these reasons I believe that this text could also be read as, "**Whom are you like in your greatness? Behold, Osiris was a cedar in Lebanon...**"

Author and scholar David Rohl agrees that both the Egyptian god Osiris and the Assyrian god Asshur originated with the historical King Nimrod, whose origins can be traced back to Eridu (the original Babel - see Part Five) where he became worshiped as the god Asar. Rohl explains how he comes to this conclusion by referring to the ***Enuma Elish***, the Babylonian Creation Epic:

"Both Marduk and Ashur had their origins in the Sumerian deity Asar (or Asar-luhi) 'son of Enki and Damkina' originating from Eridu. Damkina (Sumerian Damgalnuna) seems to have been another name for Inanna.

After Eya (Enki) had vanquished and trampled his foes, had secured his triumph over his enemies, and had rested in profound peace within his sacred chamber which he named 'Abzu' ..., in that same place he founded his cultic shrine. Eya and Damkina, his wife, dwelled there in splendour. There in the chamber of fates, the abode of destinies, a god was born – the most able and wisest of gods. ***In the heart of Abzu, Marduk (alternatively Ashur) was created****. In the heart of holy Abzu, Marduk was created. He who begat him was Eya, his father. She who bore him was Damkina, his mother.* [Babylonian Creation Epic]

At his names may the gods tremble and quake in their dwellings. Asar-luhi is his foremost name which his father Anu gave him. ... Asar, bestower of the cultivated land, who establishes its boundaries, the creator of grain and herbs who causes vegetation to sprout forth. [Babylonian Creation Epic]

The new god's Sumerian name – Asar – was written with the sign for throne which was also **one of the two hieroglyphs used to write the name Osiris**. Of course, Osiris is the Greek vocalization for the Egyptian corn-god of the dead. The people of the Nile valley simply knew him as Asar. The Sumerian epic 'Dumuzi and Inanna' tells us that the fertility-goddess Inanna 'married' King Dumuzi (Asar) of Uruk just as the Egyptian Isis, goddess of fertility, was the wife and queen of King Osiris (Asar)." **[17]**

A further analysis of the origins of the name "Osiris" can be found in a recent reference work entitled The Ancient Gods Speak: A Guide to Egyptian Religion (2002), edited by Donald B. Redford. The analysis below is found under the heading "Osiris" and is provided by Dr. J. Gwyn Griffiths, the former professor who taught Egyptology at Cairo, Bonn, Tubingen, and Swansea, Wales:

The god's name *Wsir* (in Coptic, *Oycipe* or *Oycipi*) was written at first with the sign for a throne, followed by the sign for an eye; later the order was inverted. **Among the many meanings suggested is one cognate with *Ashur*, implying a Syrian origin**; but also "he who takes his seat or throne;" "she or that which has sovereign power and is creative;" "the place of creation;" "seat of the Eye," with the Eye explained as the Sun; "the seat that creates;" and "**the Mighty One," deriving from *wsr* ("mighty")**. **[18]**

From this reference we can see that even modern Egyptologists find a possible connection between the Egyptian god Osiris and the Assyrian god Asshur. Furthermore, the idea that the name "Osiris" could possibly be translated as "The Mighty One" is most interesting. Consider again the text of Genesis 10:8-12 with this translation and see how it makes perfect sense:

"And Cush begat Nimrod: he began to be a **mighty one** in the earth. He was a **mighty hunter** before the Lord: wherefore it is said, even as Nimrod the **mighty hunter** before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth "**The Mighty One**" and builded

Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city."

The Hebrew word for "mighty one" is *gibbor*, but in referring to Nimrod as "Asshur" it seems that Moses simply wrote down a Hebrew *vocalization* of Nimrod's Egyptian name *(Wsir* or *Asar*) which itself derives from the Egyptian root word *wsr* which means "mighty." Confirmation for the possibility that "Asshur" can be translated as "The Mighty One" can be found in *Young's Analytical Concordance to the Bible* under the heading "asshurim." This word is simply the word "Asshur" with a plural ending, and the concordance provides a meaning of "mighty ones." If the plural form of Asshur is to be translated as "mighty ones," then surely the singular form should be translated as "The Mighty One."

But if Nimrod is so closely connected with Egypt then why did Moses not make any mention of such a connection in Genesis 10:8-12? According to a plain reading of the text it would appear that the conquests of Nimrod were confined to Mesopotamia which is also clearly identified as the place where his empire began: *"And the beginning of his kingdom was Babel, Erech, and Accad, and Calneh,* ***in the land of Shinar.****"*

Moses was himself a prince of Egypt, and he was surely intimately familiar with both Egyptian history and religion. Why would he not speak clearly of Nimrod's relationship with Egypt if Nimrod's conquests marked the *beginning* of Egyptian history, and if Nimrod's death was the *central theme* of Egyptian religion, as we have so far postulated? For an answer to this important question we must turn back and take a second look at the story of the descendents of Ham.

According to Genesis 10:6 there were four "sons" of Ham and their names were Cush, Mizraim, Put and Canaan. First of all we must understand that "sons" does not necessarily mean "sons" as we understand it and can simply be translated as "descendents" in many cases. For instance, in Genesis 10:4 two of the "sons" of Javan are the *Kittim* and the *Rodanim*. These "sons" are not two *individuals*, but are rather understood to refer to two different *groups* of people who

descended from the line of Javan. The primary clue that leads scholars to this conclusion is the plural ending of *-im*, which is simply the Hebrew letter *Mem*. Again, let us consider the names of the four "sons" of Ham: Cush, Mizraim, Put and Canaan. Notice that the name of the second "son" contains just such a plural ending. What we see is that the descendents of Ham appear to be listed in a geographical manner rather than a strictly genealogical manner. Cush (singular) settled in Ethiopia, *Mizraim* (plural) settled the land of Egypt, Put (singular) settled west of Egypt on the north coast of Africa, and Canaan (singular) settled east of Egypt on the coast of the Mediterranean. Three of Cush's "sons" are *individuals*, but one of them refers to a *group* of people. We turn now, once again, to the expertise of David Rohl for an analysis of what this name Mizraim might actually mean:

"...this name [Mizraim] is, in reality, no more than an epithet. It means 'follower of Asra' or 'Asar' (Arabic *m-asr* with the Egyptian preposition *m* 'from'). Mizraim is merely m-Izra with the majestic plural ending 'im'. Likewise, that other great Semitic-speaking people – the Assyrians – called the country of the pharaohs 'Musri' (m-Usri). We thus learn that the Semitic name for Egypt – Masr (Arabic) / Mizr (Hebrew) / Musri (Akkadian) – derives from an epithet for the leader of the Mesopotamian conquerors of the Nile valley.

...[Asar] was also, in all likelihood, one and the same as Ashur – the mighty eponymous god of the Assyrians whose holiest city was named after him.

...'Asar' is how the ancient Egyptians wrote the name of their great god of the dead whom we know through the Greek form of his name – Osiris. ...Every modern Egyptian still calls himself 'el-Masri' – which we may thus translate as 'the one who is descended from Osiris.'" **[19]**

So it seems that Moses does provide evidence of a connection between Nimrod and Egypt, and it comes simply from the name that he gave to the people of Egypt when he referred to them as *Mizraim* which means "the followers or descendents of Asar/Asshur." Perhaps Moses went no further in clarifying this connection simply because, as an adopted son of Egypt, he viewed such an elaboration as self-evident and unnecessary. Whatever the case may be there is ample evidence that the conquests of Nimrod, after beginning in the land of Shinar, extended through

Ethiopia and Egypt, throughout the Mediterranean Basin, throughout Mesopotamia and even into India and other parts of Asia. It was the largest kingdom of the post-flood world the like of which has never been seen... at least not yet.

Slain by the Sword

We turn back now to the prophet Ezekiel and to the strange correspondence that took place between the God of Israel and Pharaoh Hophra the king of Egypt. Ezekiel received seven messages from God concerning Pharaoh and now we will examine the seventh and last of these messages. God's correspondence to Pharaoh ends with a prediction of his fate and a description of what Pharaoh will face after he is killed and descends into Hell. As you read remember the earlier message in which Pharaoh was compared to Asshur, referring perhaps to Nimrod/Osiris in whom Pharaoh put his trust for a blessed afterlife. The following translation is from the Septuagint and differs in several places from the Masoretic Text:

"Son of man, lament over the strength of Egypt, for the nations shall bring down her daughters dead to the depth of the earth, to them that go down to the pit. They shall fall with him in the midst of them that are slain with the sword, and all his strength shall perish: the giants also shall say to thee, Be thou in the depth of the pit: to whom art thou superior? yea, go down, and lie with the uncircumcised, in the midst of them that are slain with the sword.

There are Assur and all his company: all his slain have been laid there: and their burial is in the depth of the pit, and his company are set round about his tomb: all the slain that fell by the sword, who had caused the fear of them to be upon the land of the living.

There is Elam and all his host round about his tomb: all the slain that fell by the sword, and the uncircumcised that go down to the deep of the earth, who caused their fear to be upon the land of the living: and they have received their punishment with them that go down to the pit, in the midst of the slain.

There were laid Mosoch, and Thobel, and all his strength round about his tomb: all his slain men, all the uncircumcised, slain with the sword, who caused their fear to be in the land of the living. And they are laid with the giants that fell of old, who went down to Hades with their weapons of war: and they laid their swords under their heads, but their iniquities were upon their bones, because they terrified all men during their life. And thou shalt lie in the midst of the uncircumcised, with them that have been slain by the sword.

There are laid **the princes of Assur**, who yielded their strength to a wound of the sword: these are laid with the slain, with them that go down to the pit.

There are the princes of the north, **even all the captains of Assur, who go down slain to Hades**: they lie uncircumcised among the slain with the sword together with their terror and their strength, and they have received their punishment with them that go down to the pit.

King Pharaoh shall see them, and shall be comforted over all their force, saith the Lord God. For I have caused his fear to be upon the land of the living: yet he shall lie in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh, and all his multitude with him, saith the Lord God." (Ezekiel 32, Septuagint, Brenton's translation))

After Pharaoh is killed in battle God predicts that he will descend into Hell and there he will see Asshur, Elam, Meshech and Tubal, along with the princes and captains of Asshur, all of whom were *slain by the sword.* Pharaoh will see that "Osiris" does not reign gloriously in an after-life paradise, but is instead confined to *the depth of the pit* as a punishment from God, because he and his armies brought *fear and terror to the land of the living*. Yet, strangely, the sight of Asshur and his allies will bring *comfort* to Pharaoh because he will at least have familiar company as he endures a similar infernal punishment from God.

This passage from the pen of Ezekiel is important in identifying the Antichrist in two ways. First, it provides evidence that Asshur was indeed slain by the sword, and second, it provides evidence that the soul of Asshur is indeed confined in the Abyss, which is located in the deepest recesses of Hell or "in the depth of the pit." In the book of Revelation we are told that the Antichrist was killed and that his death came from a *wound of the sword*:

"And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name. The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority. **One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed.** The whole world was astonished and followed the beast.

...Then I saw another beast, coming out of the earth. He had two horns like a lamb, but he spoke like a dragon. He exercised all the authority of the first beast on his behalf, and made the earth and its inhabitants worship **the first beast, whose fatal wound had been healed.** And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men. Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of **the beast who was wounded by the sword and yet lived.**" (Revelation 13:1-3,11-14, NIV)

The text above tells us that the Antichrist is a figure who will be resurrected from the dead. Another passage in Revelation tells us that this king is from the past—he existed on this earth prior to the first century AD (when the Book of Revelation was written) but he will one day come again when he rises up out of the Abyss:

"Then the angel carried me away in the Spirit into a desert. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns. ...Then the angel said to me: 'Why are you astonished? I will explain to you the mystery of the woman and of the beast she rides, which has the seven heads and ten horns. **The beast, which you saw, once was, now is not, and will come up out of the Abyss and go to his destruction.** The inhabitants of the earth whose names have not been written in the book of life from the creation of the world will be astonished when they see the beast, because **he once was, now is not, and yet will come**. This calls for a mind with wisdom. The seven heads are seven hills on which the woman sits. They are also seven kings. **Five have fallen**, one is, the other has not yet come; but when he does come, he must remain for a little while. **The beast who once was,**

and now is not, is an eighth king. He belongs to the seven and is going to his destruction.'" (Revelation 17:3,7-11)

The eighth king is also one of the seven. He "once was" so he must be one of the five that had already "fallen" when the angel spoke to John as written in Revelation. This once and future king is Nimrod, who was the first of these five, who will be resurrected and come again out of the Abyss to rule once more as an eighth king. There are only seven kings, but there are eight appearances of these kings because Nimrod appears *twice*. The opening of the Abyss and the second coming of the Antichrist is described in Revelation 9:

"The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss. When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke from the Abyss. And out of the smoke locusts came down upon the earth and were given power like that of scorpions of the earth. ...They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon." (Revelation 9:1-3,11)

The true Messiah will come down from Heaven after Heaven is shown "open" in Revelation 19:11, whereas the false Messiah, the Antichrist, will come up from Hell after Satan is given the keys and allowed to "open" the *shaft of the Abyss* in Revelation 9:2. For a further explanation of how this "angel of the Abyss" can only be the Antichrist please refer to Part Seven of this series.

Son of the Most High?

Egypt and Assyria are the two great pagan nations bordering either side of Israel who have been Israel's enemies from the very beginning. Certainly this must be understood as a reflection of the fact that both nations worshiped versions of the historical figure who will return as the Antichrist, all while Israel's history was focused on bringing forth the true Messiah who would save the world from its sins.

We have seen how the name of the Antichrist is given throughout the Old Testament as "Asshur," which is a name usually (mis-)translated simply as "the Assyrian" in modern Bibles (and even in the Septuagint). The prophet Daniel predicted the rise of a king whose origin would be Syria, which was fulfilled Antiochus IV Epiphanes. He was a Greek but he ruled over the Seleucid kingdom that encompassed ancient Assyria. Daniel's prophecy begins with a prediction of Antiochus but then it transitions into a prediction of the reign of the final "Assyrian," the Antichrist whose name we know as "Asshur," who will rule over (almost) every nation, invade Israel, and occupy Jerusalem:

"Then the king will do as he pleases, and he will exalt and magnify himself above every god and will speak monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will be done. He will show no regard for the gods of his fathers or for the desire of women, nor will he show regard for any other god; for he will magnify himself above them all. But instead he will honor a god of fortresses, a god whom his fathers did not know; he will honor him with gold, silver, costly stones and treasures. He will take action against the strongest of fortresses with the help of a foreign god; he will give great honor to those who acknowledge him and will cause them to rule over the many, and will parcel out land for a price. At the end time the king of the South will collide with him, and the king of the North will storm against him with chariots, with horsemen and with many ships; and he will enter countries, overflow them and pass through. He will also enter the Beautiful Land, and many countries will fall; but these will be rescued out of his hand: Edom, Moab and the foremost of the sons of Ammon. Then he will stretch out his hand against other countries, and the land of Egypt will not escape. But he will gain control over the hidden treasures of gold and silver and over all the precious things of Egypt; and Libyans and Ethiopians will follow at his heels. But rumors from the East and from the North will disturb him, and he will go forth with great wrath to destroy and annihilate many. He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him." (Daniel 11:36-45, NASB)

What we see is that the Antichrist will pitch his tent in the land of Canaan, he will subdue Egypt, and he will have Libya and Ethiopia as his allies. It is interesting that these four regions that are mentioned are the very same regions originally occupied by the four "sons" of Ham: Cush, Mizraim, Put and Canaan. The area that the Antichrist does not conquer (Edom, Moab, and Ammon) is the mountainous desert region to the east of Israel to which the faithful remnant of Israel will flee to escape the Antichrist as predicted in Matthew 24:16 and Revelation 12:6-14.

The Antichrist will conquer Egypt, and he will also *"gain control over the hidden treasures of gold and silver and over all the precious things of Egypt."* It seems as if the Antichrist will be a great archaeologist as well, and his reign will bring further amazing discoveries from out of the sands of Egypt. The prophet Isaiah gives an end-times prophecy of Egypt that seems to point to the Antichrist as Egypt's end-times king:

"The oracle concerning Egypt: Behold, the Lord is riding on a swift cloud and is about to come to Egypt; The idols of Egypt will tremble at His presence, and the heart of the Egyptians will melt within them.

'So I will incite Egyptians against Egyptians; and they will each fight against his brother and each against his neighbor, city against city and kingdom against kingdom. Then the spirit of the Egyptians will be demoralized within them; and I will confound their strategy, so that they will resort to idols and ghosts of the dead and to mediums and spiritists. Moreover, **I will deliver the Egyptians into the hand of a cruel master, and a mighty king will rule over them**,' declares the Lord God of hosts." (Isaiah 19:1-4, NASB)

Through Isaiah God predicts that Egypt will one day be plunged into civil war before being subdued by a cruel and mighty king. The prophecy continues by saying that the Nile River will completely dry up and bring great hardship to the people. The wise men and the princes of Egypt will be deluded and provide only foolish advice. The end-times focus of this prophecy is made clear in the passages that follow:

"In that day the Egyptians will become like women, and they will tremble and be in dread because of the waving of the hand of the Lord of hosts, which He is going to wave over them. The land of Judah will

become a terror to Egypt; everyone to whom it is mentioned will be in dread of it, because of the purpose of the Lord of hosts which He is purposing against them.

In that day five cities in the land of Egypt will be speaking the language of Canaan and swearing allegiance to the Lord of hosts; one will be called the City of Destruction. In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord near its border. It will become a sign and a witness to the Lord of hosts in the land of Egypt; for they will cry to the Lord because of oppressors, and He will send them a Savior and a Champion, and He will deliver them.

Thus the Lord will make Himself known to Egypt, and the Egyptians will know the Lord in that day. They will even worship with sacrifice and offering, and will make a vow to the Lord and perform it." (Isaiah 19:16-21, NASB)

Terror will come upon the people of Egypt because they will realize their sins against the people of Israel and they will have a great fear for the God of Israel. In the end, however, those who oppress the people of Egypt (including their cruel and mighty king) will be defeated by a Savior and Champion. This Savior is none other than the Messiah who will return from heaven to defend the people of Egypt at the time of their greatest need.

There are many scholars, (primarily those with a Rosicrucian or Masonic background), who believe that the "pillar" that will be raised up in Egypt "as a sign and witness to the Lord" refers to the Great Pyramid of Egypt. Some say that this so-called "pillar" was even built by Enoch before the flood. However, the evidence that has been collected by Egyptologists over the past few centuries provides overwhelming evidence that the Great Pyramid was built long after the flood by King Khufu of the Fourth Dynasty, just as Egyptian records attest. Furthermore, as explained in Part Two of this series, the Great Pyramid has long been known as the **Tomb of Osiris**. If the ancient necropolis of Giza is mentioned by the prophet Isaiah then it is surely mentioned as the "City of Destruction" rather than as the "pillar" that will one day be built in the future to honor the God of Israel.

The prophecies of Daniel and Isaiah make it clear that the Antichrist will one day rule as the King of Egypt, even as his name "Asshur" suggest his historical "Assyrian" origin. Prior to and into the first century AD the land of Israel was filled with *Messianic* expectations, but prophecies such as these led Israel's scholars to also look forward to the coming of an *anti-Messiah* who would bring terror to Israel and deceive the nations. In 1947 the Dead Sea Scrolls were discovered which included many scrolls that documented the apocalyptic expectations of the scholars based at Qumran during this time. Here is what they believed regarding this future anti-Messiah, from a fragmented scroll translated by Geza Vermes:

I ... [the spirit of God] dwelt on him, he fell down before the throne ... O [K]ing, you are angry for ever and your years ... your vision and all. For ever you ... [the gre]at ones. An oppression will come to the earth ... a great massacre in the provinces ... the king of Assyria [and E]gypt ... he will be great on earth ... will make and all will serve ... he will be called (or: call himself) [gran]d ... and by his name he will be designated (or: designate himself).
II The son of God he will be proclaimed (or: proclaim himself) and the son of the Most High they will call him. Like the sparks of the vision, so will be their kingdom. They will reign for years on the earth and they will trample all. People will trample people (cf. Dan. vii, 23) and one province another province *vacat* until the people of God will arise and all will rest from the sword. Their (the people of God's) kingdom will be an eternal kingdom (cf. Dan. vii, 27) and all their path will be in truth. They will jud[ge] the earth in truth and all will make peace. The sword will cease from the earth, and all the provinces will pay homage to them. The Great God (cf. Dan. ii, 45) is their helper. He will wage war for them. He will give peoples into their hands and all of them (the peoples). He will cast before them (the people of God). Their dominion will be an eternal dominion (Dan. vii, 14) and all the boundaries of ... **[20]**

The Number of the Beast

One of the most well-known clues that the Bible gives us for identifying the Antichrist is found in Revelation 13:18: *"This calls for wisdom: let the*

one who has understanding calculate the number of the beast, for it is the number of a man, and his number is 666." Here is what Bible scholar Arnold Fruchtenbaum teaches about the meaning of this verse, which is accepted by the majority of Bible prophecy scholars, both historically and today,

"The point is essentially this: whatever the name of the Antichrist will be in Hebrew, the numerical value of that name will be 666." **[21]**

There are 22 letters in the Hebrew alphabet and each letter also corresponds with a number. This means that every name adds up to a number, and the book of Revelation seems to be telling us that the Hebrew name of the Antichrist will add up to six hundred and sixty-six. Below is a potential spelling and answer to this mystery:

NUN 50

MEM 40

RESH 200

DALETH 4

BETH 2

NUN 50

KHAF 20

SHIN 300

———————

NiMRoD BeN KHuSH = 666

Jesus the Messiah is referred to throughout the Scriptures as Yeshua ben David, and the name of the Antichrist is Nimrod ben Cush. The name "Cush" is usually spelled with the three letters *"Khaf, Vav, Shin."* The

letter *Vav* equates to six, and so with this spelling the full name would add up to 672. However, there are several areas in the Old Testament where a form of the name "Cush" is given without the *Vav*. Numbers 12:1 contains two instances of this spelling, and Amos 9:7 contains another. A third passage that contains just such a spelling is in Daniel 11:43 in reference to "the Cushites," which is the passage that we have just studied that describes the career of the Antichrist. If Cush is spelled as *"Khaf, Shin,"* then "Nimrod ben Cush" adds up to exactly 666.

There is a footnote to an article in the *Encyclopaedia Biblica* by Cheyne & Southerland Black (1899-1903, McMillan Co., New York) which has an entry is for NIMROD, in which a French scholar named Bruston draws the following conclusion:

> Bruston's supposition that Nimrod ben Cush is the name symbolised by the mystic number in Rev. 13 18 is, we may fear, only a curiosity.

Note that the authors of this encyclopedia do not dispute the fact that "Nimrod ben Cush" equates with the "mystic number" of Revelation—they merely view it as a "curiosity." Yet I believe that the fact that "Nimrod ben Cush" can be shown to add up to 666 is much more than just a "curiosity."

Where the Corpse is...

The idea that the Antichrist is currently *dead* may go against the conventional wisdom of the vast majority of Bible prophecy scholars today, yet isn't such a reality implied by the statement that the Antichrist "*once was, now is not*, and yet shall come," as found in Revelation 17? Furthermore, when the great Beast Kingdom that comes out of the sea is introduced in Revelation 13 does not the Beast bring with it a *dead* head that is only subsequently resurrected to the great astonishment of the world?

Throughout this study I have presented the case that the *second coming* of the Antichrist can occur only *after* the Abyss is opened in Revelation 9,

after the blowing of the fifth Trumpet. The soul of the Antichrist is confined to the Abyss, and certainly his soul cannot come out of the Abyss until after it is opened. This possibility presents a problem, however, when confronted with the accepted timelines of end-times events that modern prophecy scholars have spent decades developing, refining, and passionately defending. The question revolves around the issue of the timing of the seven Seals, seven Trumpets and seven Bowls of Revelation and how they are related to the 70th Week of Daniel (the so-called "seven year tribulation), to the beginning of the Day of the Lord, and to the appearance of the Antichrist.

Virtually all accepted timelines place the beginning of the Day of the Lord either prior to, or within, the seven Seal judgments of the book of Revelation. If it is true that the Antichrist will not appear to the world *alive* until after the fifth Trumpet then we arrive at an apparent contradiction when we examine the words of the Apostle Paul and what he has to say about the Antichrist and the Day of the Lord:

"Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that **the day of the Lord** has already come. Don't let anyone deceive you in any way, for **that day will not come until** ... **the man of lawlessness is revealed**, the man doomed to destruction." (2 Thessalonians 2:1-3, NIV)

Paul is clear that the Day of the Lord will be *preceded* by the ***revealing*** of the Antichrist. If the Day of the Lord is accepted as beginning no later than the seventh Seal, and if the resurrection of the Antichrist occurs some time *after* the beginning of the Day of the Lord *after* the fifth Trumpet, then what can the *revealing* of the Antichrist *prior to* the Day of the Lord possibly refer to?

I believe that Paul was merely predicting the revealing of the *dead corpse* of the Antichrist, which will occur before the Day of the Lord and, obviously, before the Antichrist's resurrection after the fifth Trumpet. In this way the identity of the Antichrist will be confirmed for those are "watching and praying" according to the instructions given by Jesus in

Luke 21:36. Prophecy scholar Arnold Fruchtenbaum agrees that the Antichrist will be identified before the Day of the Lord, but he only speculates as to how this will be done:

"That there was to be a revelation of the identity of the Antichrist before the Tribulation is clear from II Thessalonians 2:1-3... Exactly how the Antichrist will be identified is not stated. Perhaps it will be determined by the numerical value of his name ... or by some other means. But he will be known." **[22]**

The Antichrist will be revealed prior to the Day of the Lord, but this does not mean that he will be alive, which will happen only when the Abyss is opened. I believe that the revealing of the Antichrist will involve the discovery of his hidden tomb and *the revealing of his corpse*, which will probably be viewed by the world as the greatest archaeological discovery ever made. With this possibility in mind then the warning given by Jesus Himself regarding the coming of false Messiahs makes sense in a way that it never has before **[23]**:

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, **Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.** For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. **For wheresoever the carcass is, there will the eagles be gathered together.**" (Matthew 24:23-28, KJV)

In this message Jesus warns His audience that many false Messiahs will come in the future, and then He warns them not to believe those who say that the Messiah is to be found out in the desert buried in the hidden chambers. He even prefaces this warning with the statement *"**See, I have told you ahead of time**"* (NIV). With these words Jesus was predicting the manner in which the second coming of the Antichrist will take place, and He then followed this prediction by predicting the manner of *His own* Second Coming: *"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."*

The final words of Jesus on the subject of the Antichrist are simply:

"**For wheresoever the carcass is, there will the eagles be gathered together.**"

Before we analyze this statement further we must be clear that the accurate translation here is "eagles" (*aetos*) and not "vultures" as so many Bible versions read. The eagles are not gathered to eat the carcass, as would be implied with "vultures." Instead I believe that these "eagles" are gathered to honor and worship this "corpse" or "carcass." The world at the time of Jesus viewed the eagle as a bird that embodied nobility and royalty, as well as leadership and military power. For instance, the Roman army utilized the symbol of an eagle on the standards of their legions:

"The most important standard in each legion was the legionary eagle, made of a precious metal (usually silver) and symbol of the power of Rome and the honor of the legion. To lose the legionary eagle in battle was a terrible disgrace, and leaders like Augustus who succeeded in recovering captured legionary eagles capitalized on the propaganda value of the event..." **[24]**

If the symbolism of an eagle is understood in its "power and leadership" sense, then it is quite possible that Jesus, when He mentioned the eagles that would gather around the corpse, was actually making a cryptic reference to the ten kings who will one day unite and hand their power and authority over to the Antichrist,

"The ten horns you saw are ten kings who have not yet received a kingdom, but who for one hour will receive authority as kings along with the beast. They have one purpose and will give their power and authority to the beast." (Revelation 17:12-13)

Turning back now to Paul and the revealing of the Antichrist, we can read that this will only take place after an enigmatic "restrainer" is "taken out of the way":

"Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the

man doomed to destruction... And now you know what is holding him back, so that he may be revealed at the proper time. For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming." (2 Thessalonians 2:3-8, NIV)

Previous parts of this series have endeavored to show that the tomb of the Antichrist is the Great Pyramid of Egypt, long understood to be the **Tomb of Osiris**. As explained in Part Two (the section entitled *Giza and the Cult of Osiris*) there is evidence in Egyptian texts that the "efflux" or remains of the body of Osiris are being protected there, in the desert of Giza somewhere within the hidden chambers of the Great Pyramid, by some sort of supernatural agent:

"This is the sealed thing which is in darkness, **with fire about it, which contains the efflux of Osiris,** and it was put in Rostau. It has been hidden there since it fell from him, and it is what came down from him onto the desert sand; it means that what belongs to him (his body) was put in Rostau..." Coffin Texts Spell 1080

"This is the word which is in darkness. As for any spirit who knows it, he will live among the living. **Fire is about it, which contains the efflux of Osiris.** As for any man who shall know it, he will never perish there, since he knows what shall be in Rostau. Rostau is hidden since he fell there... Rostau is (another name) for Osiris..." Coffin Texts Spell 1087 **[25]**

From this perspective the "restrainer" that holds back the *revealing* of the Antichrist is perhaps an angelic power, similar to the angel with the sword of fire that guarded the entrance to the Garden of Eden in Genesis 3:24. This angelic "restrainer," or whatever else it might be, must first withdraw and only then will the corpse of the Antichrist be revealed and presented publicly to humanity. The Antichrist will remain a corpse, however, through the catastrophic beginning of the Day of the Lord, and through the first four Trumpet judgments of Revelation. Then, after the sounding of the fifth Trumpet, the Abyss will be opened and the body will come back to life to the great astonishment of the entire world. The

"Seven Year Tribulation" of Daniel's 70th Week (Daniel 9:27) will then begin some time *after* the fifth Trumpet of Revelation when the revived Antichrist confirms his "Covenant with Death and Hell" (Isaiah 28:14-29) with the deceived leaders of Israel. **[26]**

Saved or Destroyed?

At one point during the earthly ministry of Jesus Christ He sent some of His disciples into a village in Samaria to make arrangements for Him to lodge there on His way into Jerusalem. However, the Samaritan village refused to host Jesus and His disciples, and after hearing of this James and John both approached Jesus angrily and said to Him, *"Lord, do you want us to command fire to come down from heaven and consume them?"* To this Jesus responded by rebuking them, saying, *"**You do not know what kind of spirit you are of; for the son of Man did not come to destroy men's lives, but to save them.**"* (Luke 9:54-56, NASB)

The very name of Jesus, which is *Yeshua* in Hebrew, comes from the Hebrew root word *yesha*, which means "to save." On the other hand, the two names of the Antichrist that are given in Revelation 9:11 are Abaddon and Apollyon, which can both be translated to mean "The Destroyer." Jesus the Messiah is the Savior of the world, while the Antichrist is the great Destroyer.

The Greek name Apollyon comes from the Greek verb *apollu*, which means "to destroy;" it is the word used in the Greek New Testament in the passage from Luke quoted above. The name Appollyon is also related to the Greek word *apoleia* which means "destruction." The Apostle Paul used this word when he referred in Philippians 3:18-19 to the people in the world who are *"enemies of the cross of Christ, whose end is **destruction.**"* The word *apoleia* is also found within the following well-known teaching of Jesus:

"Enter through the narrow gate. For wide is the gate and broad is the road that leads to ***destruction***, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it." (Matthew 7:13-14, NIV)

Several different forms of the word "destroy" can be found in a classical Greek play written by Aeschylus **[27]** in reference to the Greek god Apollo, who is also referred to as Apollyon:

> Cassandra: O wail, wail, gods and Earth, woe, woe, Apollo, O Apollo.
>
> Chorus: O why this wailing for the prophet king? He wants no wailer, far, far other he.
>
> Cassandra: O wail, wail, gods and Earth, woe, woe, Apollo, O Apollo.
>
> Chorus: Again with lips of woe she calls the god, who has no part or parcel with the woeful.
>
> Cassandra: **Apollo, thou destroyer, O Apollo; Lord of fair streets, Apollyon to me; For thou hast clean destroyed me once again.**
>
> Chorus: The prophetess is like to tell her sorrows; Heaven's spirit rests in her, albeit a slave.
>
> Cassandra: **Apollo, thou destroyer, O Apollo; Lord of fair streets, Apollyon to me; Ah, where hast thou led me? Ah! Ah! To what home?**

And just who is this Greek god Apollyon who makes his strange appearance in the book of Revelation? Charles Penglase is an Australian professor who specializes in ancient Greek and Near Eastern religion and mythology. In his book, Greek Myths and Mesopotamia: Parallels and Influence in the Homeric Hymns and Hesiod, Penglase carefully and methodically demonstrates that the Greek myths and legends of Apollo were simply Greek retellings of the Babylonian myths involving the rise to power of the god Marduk, which were themselves based on earlier legends of the Sumerian hunter/hero known as Ninurta.**[28]** Furthermore, according to David Rohl, the original name for Ninurta was in fact Nimurda, whose historical identity can be traced back to King Enmerkar of Uruk, the very same figure who is known in the Bible as Nimrod. **[29]**

The Hebrew name of the king who comes out of the Abyss is given as Abaddon. This word, which comes from the root word *abad*, "to destroy,"

appears only a few times in the Old Testament and is usually translated as "destruction." The word appears three times in the book of Job (26:6, 28:22 and 31:12), twice in the book of Proverbs (15:11 and 27:20), and once in Psalm 88 which begins with the words, *"O Lord, God of my salvation..."* The word that is here translated as "salvation" is *yeshua*, the name of Jesus. This psalm continues as a great prayer of someone crying out in hopelessness and despair:

"...My eyes are dim with grief. I call to you, O LORD, every day; I spread out my hands to you. Do you show your wonders to the dead? Do those who are dead rise up and praise you? Selah

Is your love declared in the grave, your faithfulness in **Destruction**? Are your wonders known in the place of darkness, or your righteous deeds in the land of oblivion? But I cry to you for help, O LORD; in the morning my prayer comes before you." (Psalm 88:9-13, NIV)

In this study we have identified Asshur as another name for Nimrod who will return as the great Destroyer. The Septuagint translation of the Old Testament preserves two references to Asshur in the Psalms that are missing in the Masoretic Text. The context of these references continues with the theme of contrasting the true Messiah of God, who will bring salvation, with the false Messiah who brings only destruction, who will one day himself be judged and destroyed.

Asshur appears in the introduction of both of these Psalms which were written down in the time of King David by his divinely-inspired songwriter Asaph. The first is Psalm 76, which appears as Psalm 75 in the Septuagint. This psalm is written from the perspective of the restored kingdom of Israel, after the Messiah's triumphant return, after God has judged the world and saved the righteous:

"**For the end**, among the Hymns, a Psalm for Asaph; **a Song for the Assyrian [Asshur]**:

God is known in Judea; his name is great in Israel. And his place has been in peace, and his dwelling-place in Sion. There he broke the power of the bows, the shield, and the sword, and the battle. Pause.

Thou dost wonderfully shine forth from the everlasting mountains. All the simple ones in heart were troubled; all the men of wealth have slept

their sleep, and have found nothing in their hands. At thy rebuke, O God of Jacob, the riders on horses slumbered. Thou art terrible; and who shall withstand thee, because of thine anger? Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment, *to save all the meek in heart*. Pause.

For the inward thought of man shall give thanks to thee: and the memorial of his inward thought shall keep a feast to thee. Vow, and pay your vows to the Lord our God; all that are round about him shall bring gifts, even to him that is terrible, and that takes away the spirit of princes; to him that is terrible among the kings of the earth." (Psalm 75, Septuagint, Brenton's translation)

This psalm was dedicated and/or addressed to Asshur and was probably intended as a warning to Asshur—that although he will attempt to destroy Israel God will protect Israel and then bring judgment upon the whole world. The second psalm that is dedicated to Asshur follows with a similar theme and then introduces the "son of man" who will save Israel. It is Psalm 80, which appears in the Septuagint as Psalm 79:

"**For the end**, for alternate strains, a testimony for Asaph, **a Psalm concerning the Assyrian [Asshur]**:

Attend, O Shepherd of Israel, who guidest Joseph like a flock; thou who sittest upon the cherubs, manifest thyself; before Ephraim and Benjamin and Manasse, stir up thy power, and come to deliver us. Turn us, O God, and cause thy face to shine; *and we shall be delivered*.

O Lord God of hosts, how long art thou angry with the prayer of thy servant? Thou wilt feed us with bread of tears; and wilt cause us to drink tears by measure. Thou hast made us a strife to our neighbors; and our enemies have mocked at us. Turn us, O Lord God of hosts, and cause thy face to shine; *and we shall be saved*. Pause.

Thou hast transplanted a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou madest a way before it, and didst cause its roots to strike, and the land was filled with it. Its shadow covered the mountains, and its shoots equalled the goodly cedars. It sent forth its branches to the sea, and its shoots to the river. Wherefore hast thou broken down its hedge, while all that pass by the way pluck it? The boar out of the wood had laid it waste, and the wild beast has devoured it.

O God of hosts, turn, we pray thee: look on us from heaven, and behold and visit this vine; and restore that which thy right hand has planted: **and look on the son of man whom thou didst strengthen for thyself.** It is burnt with fire and dug up: they shall perish at the rebuke of thy presence. **Let thy hand be upon the man of thy right hand, and upon the son of man whom thou didst strengthen for thyself.**

So will we not depart from thee: thou shalt quicken us, and we will call upon thy name. Turn us, O Lord God of hosts, and make thy face to shine; *and we shall be saved*." (Psalm 79, Septuagint, Brenton's translation)

In the two psalms above the italicized references to the words *save, saved,* and *delivered* all appear in the original Hebrew text of the Bible as the verb *yesha*. These psalms are both dedicated to Asshur, but Israel will find deliverance and be saved from the Destroyer through *Yeshua* the Savior of Israel who will finally bring justice and peace to the world.

Conclusion

The historical figure who will return as the Antichrist was honored and worshiped by the pagan cultures that surrounded Israel as the divine ruler of the land of the dead. To them the Dying God was the savior who offered hope for a reward in the afterlife—a reward of immortality or even apotheosis (to become a god). Many modern scholars who are influenced by pagan beliefs or by the traditions of secret societies present the case that Jesus of the New Testament—Himself a sort of Dying God—was simply a repackaged form of the pagan Dying God. They argue that the "Jesus Myth" is essentially the same as the "Osiris Myth," or the "Adonis Myth," or the "Dionysus Myth," or the "Krishna Myth," or the "King Arthur Myth," or the "Christian Rosencrantz Myth," or the "Hiram Abiff Myth." It is true that there are many similarities between the story of Jesus and the legends of these pagan figures, yet the legacy of Jesus comes from one single source: the Hebrews and their holy writings as given to them by their God who claimed to be the Creator of the Universe. Jesus Himself was a Jew who fulfilled the Jewish Scriptures, and He pointed only to the God of Israel. Once, when confronted with a question regarding the nature of life after death, Jesus

pointed out the difference between the Dying God of paganism and the Living God who was worshiped by Israel:

"Have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him, saying, *'I am the God of Abraham, and the God of Isaac, and the God of Jacob'*? **He is not the God of the dead, but of the living**." (Mark 12:26-27, NASB)

Jesus is not a cleverly-repackaged presentation of paganism's Dying God; He is *the answer* to paganism's Dying God. We are not to put our hope in the return of any figure from the distant past who now rules in the land of the dead. If we want to live, then our only hope is to be found in the Living God, and in His only Son, the One who truly conquered death, who says in the beginning of the book of Revelation, *"I am the First and the Last. I am the Living One; I was dead, and behold I am alive for ever and ever!"* Only Jesus is the One who, as the incarnate Creator, can claim, *"I am the Alpha and the Omega, who is, and who was, and who is to come, the Almighty."*

Jesus is eternal, whereas the return of paganism's Dying God will only be temporary because he is the one who *"once was, now is not, and will come up out of the Abyss and go to his destruction."* He is the great Destroyer who will appear once again and be allowed to deceive the entire world for a short period of time. The Apostle Paul, himself a Jew who taught about Jesus the Messiah purely through the Hebrew Scriptures, explains the nature of this coming great deception:

"The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved. For this reason God sends them a powerful delusion so that they will believe the lie and so that all will be condemned who have not believed the truth but have delighted in wickedness." (2 Thessalonians 2:9-12, NIV)

I pray to God that this series of articles has succeeded in its task of uncovering the identity of the "lawless one" and in exposing the manner by which this "powerful delusion" will come upon the world. If it has been helpful in this regard then I give glory to God, but if it proves to be

inaccurate or if it leads people in the wrong direction, then I must accept complete responsibility on my own.

Identifying the Destroyer may seem to be an important task, yet it pales in significance when compared to the task of identifying the Savior. Every honest and sincere seeker on a spiritual quest must inevitably grapple with this greatest question, which is not "who is the Antichrist?" but is of course "Who was Jesus?". The search for the faithful and true Savior begins and ends right there, and once you have placed your faith in Jesus then the identity of the Destroyer becomes personally irrelevant.

The decision to accept Jesus as Lord and Savior is rarely an easy one. Too often this decision is viewed as going against one's political, philosophical, or scientific views, against cultural traditions, or even against one's family. It is also a decision that, when sincerely made, absolutely crushes the ego, because you simply cannot claim Jesus as your Savior with any amount of personal pride in your heart. Complete humility before God the Creator must come first, and for many people this seems an impossible prerequisite. Yet how could it be any other way? Mankind fell from grace through pride and from a desire to be like God, and so we can only receive grace from God by denying our pride and by humbly accepting the sacrifice of Jesus as payment for our sins. But if we do this Jesus Himself promises that we will receive eternal life from God as the free gift of salvation:

"I am the bread of life;
whoever comes to me shall not hunger, and whoever believes in me shall never thirst...
For I have come down from heaven,
not to do my own will but the will of him who sent me...
For this is the will of my Father,
that everyone who looks on the Son and believes in him should have eternal life,
and I will raise him up on the last day."
(John 6:35-40, ESV)

Footnotes

1. **Berossos and Manetho, Introduced and Translated: Native Traditions in Ancient Mesopotamia and Egypt,** edited by Gerald Verbrugghe and John Wickersham, 2000, p.70. See Berossos' translation of the Sumerian King List where the Sumerian city of Eridu is translated in Greek as "Babylon."

2. *Seventy Nations*, article from online reference ***Wikinoah***
Nations and Languages, the Seventy, article from online reference ***JewishEncyclopedia.com***

3. See online article *The Divine Council and the Kabbalah* by Peter Goodgame and the references to the *Bahir.*

4. **The Secret Teachings of All Ages**, Manly P. Hall, 2003 (1928), p.434

5. "The Aigyptians in their myths say that in ancient times the Titans formed a conspiracy against Osiris and slew him, and then, taking his body and dividing it into equal parts among themselves, they slipped them secretly out of the house, but this organ alone they threw into the river, since no one of them was willing to take it with him. But Isis tracked down the murder of her husband, and after slaying the Titanes and fashioning the several pieces of his body into the shape of a human figure, she gave them to the priests with orders that they pay Osiris the honours of a god, but since the only member she was unable to recover was the organ of sex she commanded them to pay to it the honours of a god and set it up in their temples in an erect position." -Diodorus Siculus 4.6.1 (from http://www.winterscapes.com/sannion/osiris.htm)

6. *Ninus*, article from online reference ***Wikipedia***

7. ---

8. **Kingdom of Priests: A History of the Old Testament Israel**, Eugene H. Merrill, 1988, p.348

9. Picture and text from http://www.usask.ca/antiquities/Collection/Black_Obelisk.html

10. Quote taken from online article *Israel and the Assyrians*.

11. The Old Testament was compiled as a unified "canon" at the Great Synagogue held during the time of Ezra and Nehemiah around 430 BC. This original complete text is known as the "Vorlage Text" and was written in a script known as paleo-Hebrew. From this original Vorlage there came three "rescensions": The first was the Samaritan Pentateuch, also written in paleo-Hebrew that was copied in 408 BC. The second was the translation of the Vorlage into Greek by a group of Hebrew scholars around 250 BC in Alexandria, Egypt, which became known as the Septuagint (LXX) translation. The third was the Masoretic Text (MT) translation that was created around 100 AD by Jewish leaders at the Council of Jamnia. The new MT Bible replaced the paleo-Hebrew script with a "modern" Hebrew script, to which vowel points were added around 900 AD. During the time of the New Testament and the early Church the evidence suggests that Jesus, the Apostles, and the early Church Fathers used quotations from the Old Testament that agree with the Septuagint much more than they agree with the Masoretic Text. Another point, which will be mentioned again in the next part of this series, is that the Masoretic Text appears to have eliminated 1300 years from the early Old Testament chronology, which directly affects the dating of both the flood and the time of the reign of Nimrod. For an excellent study on all of these issues please refer to the article "CREATION AND CATASTROPHE CHRONOLOGY" by Barry Setterfield located at http://www.ldolphin.org/barrychron.html.

12. Former exorcist and Catholic priest Father Malachi Martin always maintained that "Lucifer" and "Satan" are two separate and distinct beings.

14. **The Footsteps of the Messiah: A Study of the Sequence of Prophetic Events**, Revised Edition, Arnold Fruchtenbaum, 2003, paraphrased from comments found in pp.198-200.

14. **The Complete Works of Josephus**, p.30

15. Quotes from Diodorus Siculus taken from the online article *The Mighty Bull of the Two Lands,* which examines the many parallels between the Egyptian god Osiris and the Greek god Dionysus.

16. **The Bible Knowledge Commentary: An Exposition of the Scriptures**, John F. Walvoord and Roy B. Zuck, Wheaton, IL : Victor Books, 1983-c1985, S. 1:1289

17. **The Lost Testament**, David Rohl, 2002, p.74

18. **The Ancient Gods Speak: A Guide to Egyptian Religion**, (2002), edited by Donald B. Redford, 2002, p.304

19. **Legend: The Genesis of Civilisation**, David Rohl, 1998, pp.415-416. David Rohl speculates that "Mizraim" may be a name for the historical King Horus, son of Asar/Osiris. However, Rohl's analysis still supports the idea that "Mizraim" could be viewed as a *plural* name that identifies *the people* of Egypt.

20. **The Complete Dead Sea Scrolls in English**, translated by Geza Vermes, 1997 (1962), p.577, "An Aramaic Apocalypse" (4Q246)

21. **The Footsteps of the Messiah: A Study of the Sequence of Prophetic Events**, Revised Edition, Arnold Fruchtenbaum, 2003, p.251

22. Ibid, p.127

23. Special thanks to William Marler of Pioneer, California, who first opened my eyes to the possibility that Matthew 24:26-28 might refer to the second coming of the Antichrist. Thanks also to Derek and Sharon Gilbert of PID Radio for passing this information on to me.

24. Quote taken from online article *The Roman Army in the Late Republic and Early Empire*.

25. **Secret Chamber: The Quest for the Hall of Records**, Robert Bauval, 1999, citations from Coffin Texts are from p.88 and p.94 respectively.

26. Currently, to my knowledge, there are only four Bible prophecy scholars who have developed timelines in which the 70th Week of Daniel can be potentially viewed as beginning *after* the fifth Trumpet of Revelation. They are myself (**Peter Goodgame**), **David Lowe**, **Douglas Berner**, and **Pastor John Abent** author of **Signs in the Heavens: Biblical Prophecy and Astronomy** (1995).

27. From ***The Agamemnon of Aeschylus***, translated by George Herbert Thring

28. **Greek Myths and Mesopotamia: Parallels and Influence in the Homeric Hymns and Hesiod**, Charles Penglase, 1994, pp.76-125

29. **The Lost Testament**, David Rohl, 2002, pp.73-75